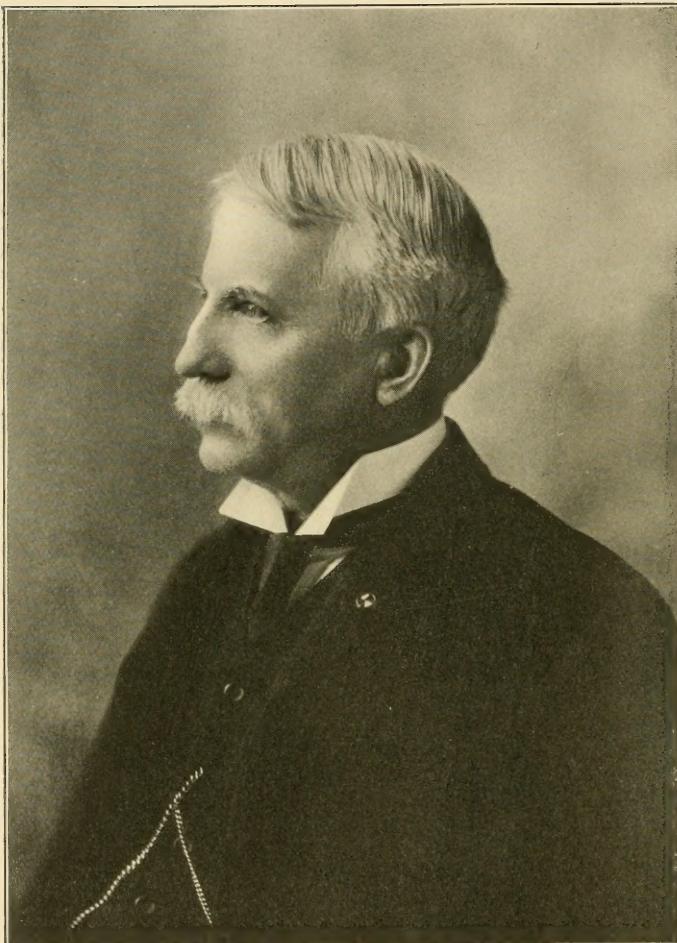


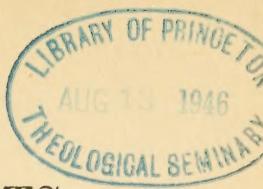


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HENRY S. BURRAGE, D. D.



HISTORY OF THE BAPTISTS IN MAINE.

BY HENRY S. BURRAGE, D. D.

PORTLAND, ME.:
MARKS PRINTING HOUSE, PRINTERS.
1904.

PREFACE.

The preparation of this history of the Baptists in Maine was commenced many years ago, and the Maine Baptist Missionary Convention, at its meeting in Bath, Oct. 7, 1891, expressed its approval of the undertaking; but when the task was only about half completed other literary labor claimed the attention of the writer, and the work on that account was suspended. With the approach of the centennial of the Convention, it was suggested that the centennial year would be a fitting one for the publication of such a work, and early in 1903 the writer returned to his task, and has now carried it forward to completion.

When the work was resumed, the scope of the undertaking was widened, and it was decided to add a companion volume. The secretary of the Convention, Rev. A. T. Dunn, D. D., was asked to prepare an account of each minister hitherto connected with our Maine Baptist churches; and the secretary of the executive committee, Rev. E. C. Whittemore, D. D., was asked to prepare an account of each Baptist church in the State from the beginning of our history. The death of Dr. Dunn occurred soon after this plan was formulated. It was then found that the time remaining for such an undertaking was insufficient, and the plan was reluctantly abandoned. The preparation of the proposed work, however, is one that should be entered upon at an early day, in order that it may be brought to a successful issue.

For the materials of his history the writer is indebted very largely to the Minutes of the Convention and of the various associations in the State. Much material, also, has been obtained from the files of Zion's Advocate. The only complete file of the Advocate is in the library of

Colby College, and to the courtesy of Dr. Edward W. Hall, the accomplished librarian of the college, the writer is indebted for assistance always promptly rendered. He is also indebted to the library of the Maine Historical Society and to that of the Newton Theological Institution for the use of such books as could not be found in his own collection of books and pamphlets pertaining to the Baptists of Maine. His indebtedness to others is acknowledged in the foot-notes.

Special mention should be made of the service rendered by Rev. E. C. Whittemore, D. D., of Waterville, in the preparation of the illustrations which are scattered throughout the volume. Much time has been given by him to this part of the work, and the very great excellence of the illustrations will readily be acknowledged. We are confident that Dr. Whittemore's faithful, intelligent service will be greatly appreciated by all of our readers. Portraits of many who have been prominent in making Baptist history in Maine will be missed, but only a limited number could be selected, and it was decided to find a place only for those who are no longer with us. The publishing committee of the Convention decided that the frontispiece should be a portrait of the author.

Since the chapter on Colby College was printed, Mrs. Eliza A. (Foss) Dexter of Worcester, Mass., has made a gift to the college of a woman's dormitory, not to cost more than \$40,000, and to be known as Foss Hall. As mention of this generous gift could not otherwise be made in this volume, it is made here. The gift is one that means much to the giver and to the young women of her native State.

The action of the Maine Baptist Missionary Convention in assuming the financial obligation imposed by the publication of this volume is characteristic of the broad, progressive spirit animating an organization which has become so powerful an instrument in promoting our various denominational interests in the State. The Convention in this way has a part in honoring the memory of the good men in all of our churches who have toiled so heroic-

ally in the making of this history of the Baptists in Maine. At the same time, however, it may very confidently look to this record for inspiration to larger, nobler achievement as it enters upon its second century of missionary activity.

HENRY S. BURRAGE.

PORLAND, July 18, 1904.

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HISTORY OF THE BAPTISTS IN MAINE.

CHAPTER I.

CIVIL AND ECCLESIASTICAL BEGINNINGS IN MAINE.

At the opening of the seventeenth century not a single English settler was to be found at any point on the American coast from Newfoundland to Florida. For quite a number of years, however, Englishmen had busied themselves with western colonization schemes, which, in the end, for one reason or another, had proved fruitless. But hope had not been crushed. Others might be successful where good men had failed. Gosnold was on the coast of Maine in 1602, Pring in 1603, and Waymouth in 1605. The promoters of these voyages were unquestionably moved in their successive endeavors by reports that had come to them from the new world concerning the great fertility of the country, and also concerning the large private gains they might reasonably expect from the required financial outlay. But these promoters, we are told, had also higher ends in view. Rosier, in his "True Relation" of Waymouth's voyage, says that the "honorable setters forth" of that expedition had in view "a public good," and they were also moved by a "true zeal of promulgating God's holy church by planting Christianity."¹

In the first Letters Patent, dated April 10, 1606, granted by James I. for the plantation of Virginia, lying between the 34th and 45th degrees of north latitude, and comprising North and South Virginia, it is expressly stated that the desire of the Patentees was granted by the King, that

¹ Rosier's True Relation. The Gorges Society, 1887, p. 150.

“so noble a work may by the Providence of Almighty God hereafter tend to the glory of his Divine Majesty, in propagating of Christian religion to such people as live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages (living in those parts) to human civility and to a settled and quiet government.” An ordinance, under the sign-manual of the King and the Privy Seal, explanatory of these Letters Patent, and passed Nov. 20, 1606, before any expedition under either of these grants had sailed, contained this added declaration: “That the said presidents, councils, and the ministers, should provide that the word and service of God be preached, planted and used, not only in the said colonies, but also as much as might be, among them, according to the rites and doctrine of the church of England.”

When the Popham colonists came hither in the summer of 1607, they brought with them a clergyman of the church of England, Rev. Richard Seymour,¹ who on Sunday, August 9, on one of the islands forming St. Georges Harbor,—the rendezvous of the two vessels that brought the colonists from England,—held a religious service, preaching a sermon, and “giving God thanks” for the safe arrival of the ships.² There can be no doubt as to “the Episcopal character of both preacher and people.” Everything points in that direction. “Popham’s brother, holding office under the crown, and Raleigh’s

¹ An ingenious conjecture has been advanced that Rev. Richard Seymour was a great grandson of Sir Edward Seymour, who in the minority of his nephew, Edward VI., was created Duke of Somerset and governed the realm as Lord Protector. See the Popham Memorial Volume, pp. 101-103. If so he “was related to Gorges, the projector of the colony; to Popham, its patron; to Popham, its president; and to Gilbert, its admiral, all through the common link of the family of his mother. When they sought a chaplain, they found one in Richard Seymour; and no other Richard Seymour is known except this relative of theirs.”

² The claim has frequently been made that this religious service was on Monhegan, and it has been proposed to erect a monument on Monhegan to commemorate this first religious service by the colonists on American soil. But there is no evidence whatever that the Popham colonists landed on Monhegan. On the other hand the narrative which has preserved to us the facts concerning the Popham colony makes it plain “that Popham’s ship did make landfall at Monhegan, but without tarrying sailed directly by to the Georges.” See Thayer’s Sagadahoc Colony, published by the Gorges Society, p. 56.

nephew and Gilbert's son"—prominently connected with the expedition—"would hardly be found linked in with the 'separatists' from the English church at so early a date as this."¹

But the colony was doomed to speedy failure. The character of the colonists, as indicated in the narratives that have come down to us, was not that of men who could be counted upon for energy and endurance in such an enterprise. George Popham, brother of Sir John and governor of the colony, is described by Sir Ferdinando Gorges, the chief promoter of the enterprise, as "an honest man, but old and of an unwieldly body, and timorously fearful to offend or contest with others that will or do oppose him, but otherwise a discreet careful man," while Raleigh Gilbert, a son of Sir Humphrey Gilbert, and second in authority in the colony, is spoken of as "desirous of supremacy and rule," of a "loose life, prompt to sensuality," with "little zeal for religion, humorous, headstrong, and of small judgment and experience, otherwise valiant enough."² All but forty-five of the colonists—doubtless the most undesirable—returned to England on the *Gift of God* (one of the vessels that brought the colonists from England) which left the Kennebec on the return voyage, Dec. 15, 1607. George Popham died Feb. 5, 1608, and in the following summer, when Raleigh Gilbert heard of the death of his elder brother, Sir John Gilbert, and announced his purpose to return to England, the rest of the colonists decided to accompany him, and the settlement at the mouth of the Kennebec was abandoned. "All our former hopes were frozen to death," wrote Gorges years afterward, when referring to the failure of this initial effort at colonization at the mouth of the Sagadahoc, and all thought of further colonial undertaking was "wholly given over by the body of the adventurers." Gorges himself, however, did not lose heart, "not doubting," he said,

¹ Memorial Volume of the Popham Colony, published by the Maine Historical Society, p. 327.

² The Sagadahoc Colony. Thayer p. 32, and p. 135.

“but God would effect that which men despaired of;” and so he “became owner of a ship—fit for that employment,” and “under color of fishing and trading” sent her across the Atlantic. Others fitted out vessels for fishing and for traffic with the Indians, and the number of such vessels increased year by year. In 1614, Capt. John Smith was at Monhegan, and on his return to England he visited Gorges, who listened with interest to his glowing report concerning the country and at once entered into negotiations with him to establish a colony on these western shores. The year following, after many disappointments, Smith with his two vessels left England for the coast of Maine. But the expedition proved a failure. One vessel was obliged to put back for repairs, and the other, with Smith, was captured by a French cruiser. In 1616, Richard Vines, who is supposed to have been on the coast in earlier years, landed with other voyagers at the mouth of the Saco in one of Gorges’ ships and there spent the winter. But Gorges’ scheme of colonization still failed of realization.

An ardent Episcopalian, Gorges had no sympathy with the “separatists” at Plymouth. Indeed the presence of the Pilgrims on the shores of Massachusetts Bay only served to quicken in Gorges the hope of establishing in the same general locality a colony in close relation to the crown, and in which the church of England should have what Gorges regarded as its rightful place. August 10, 1622, Gorges and Capt. John Mason obtained a patent for the territory between the Merrimac and Kennebec rivers, and extending inland sixty miles. This territory they named the Province of Maine, and Robert Gorges, the younger son of Sir Ferdinando, as Governor and Lieutenant General of the entire country, came over to New England in 1623, bringing with him, as his chaplain, Rev. William Morrell, a clergyman of the church of England, who was commissioned to superintend the setting up of the established church throughout the country. “There was to be a public plantation at the mouth of the Sagada-

hoc, to which was devoted forty square miles of territory ; and this was to be called the 'State County.' A city was to be erected in it named by the king, and both the county and city were to be divided by lot among Sir Ferdinando and his associates."¹ But Governor Gorges met with opposition to his government, and soon returned to England.

Richard Vines, however, a trusted friend of Gorges, established himself ere long at the mouth of the Saco. Other settlements were made at Cape Porpoise, Richmond's Island, Black Point, New Harbor, etc. Those most interested in these various settlements were devout members of the church of England, and efforts were made from time to time to establish in connection with these settlements the forms of worship belonging to that church. Edward Trelawney, writing to his brother Robert, Oct. 10, 1635, concerning the state of affairs at Richmond's Island, said : "Touching the manner of our proceedings here, I praise the Lord we go on contentedly, but should do more comfortably if we enjoyed those sweet means which draw a blessing on all things, even those holy ordinances and heavenly manna of our souls which in other parts of this land flow abundantly, even to the great rejoicing and comforting of the people of God."² Writing on the 10th of January following, he added : "But above all I earnestly requested you for a religious, able minister, for it's a most pitiful to behold what a most heathen life we live ; it's without God in the world. To feed the body and starve the soul is above all things most unwarrantable and detestable ; and that for which the Lord hath threatened the pouring down of his judgments upon us."³

Rev. Richard Gibson, who had just taken his degree at Magdalen College, Oxford, answered this call. He reached Richmond's Island, it is thought, May 24, 1636.

¹ Sir Ferdinando Gorges and his Province of Maine. By James P. Baxter. Published by the Prince Society, Vol. 1, p. 131.

² The Trelawney Papers. Edited by James P. Baxter and published by the Maine Historical Society, p. 72.

³ The Trelawney Papers, p. 79.

John Winter, writing to Robert Trelawney from Richmond's Island, June 23, 1636, says: "Our minister is a very fair condition man, and one that doth keep himself in very good order and instructs our people well, if please God to give us the grace to follow his instruction." Gibson remained at Richmond's Island a little more than three years,¹ and was succeeded by Rev. Robert Jordan,² of Balliol College, Oxford, also a clergyman of the church of England.

But the various colonization schemes in which Gorges and others were interested in New England did not flourish as did the Puritan settlements of Massachusetts Bay, whither colonists in such great numbers were making their way that King Charles, early in 1634, issued a proclamation forbidding any man to leave the kingdom who had not a certificate "of his having taken the oaths of supremacy and allegiance and likewise from the minister of the parish, of his conversation and conformity to the orders and discipline of the church of England."³ At the same time a plan was formed for placing over New England a viceregal government, wielding not only royal but

¹ See The Trelawney Papers, pp. 86, 87, note. When he left Richmond's Island, Rev. Richard Gibson went to Portsmouth, where he became rector of the Episcopal church. While at Richmond's Island he married a daughter of Thomas Lewis of Saco. "Though Winthrop called him a scholar, he did not like his zeal in behalf of the Episcopacy, and he was summoned to Massachusetts on the charge of marrying and baptizing at the Isles of Shoals, a practice the Colony forbade to the clergy of the English church. For this, and alleged disrespectful comments upon the Massachusetts government, he was held in custody in Boston for several days; but, says Winthrop, as 'he was a stranger, and was to depart the country in a few days, he was discharged without any fine or other punishment.'" See also Cleveland, Sketches of the Ecclesiastical History of the State of Maine, p. 223.

² Rev. Robert Jordan came to New England—he was a native of Worcester, England—in 1639. "He was a man of ability, and under other conditions might have perhaps ranked among the leading divines of the New World; but at this time the church for which he labored found an unkindly soil in New England, and would not take root, toiled the husbandman never so faithful. Hence, discouraged by opposition, and the world within him perhaps becoming 'choked by the deceitfulness of riches,' he finally gave up the ministry and devoted himself to his private affairs." Hon. James P. Baxter, The Trelawney Papers, p. 270. Jordan married Sarah, daughter of John Winter, and by this alliance became at length the sole proprietor of Robert Trelawney's large estate in New England.

³ Rymer's Foedera, Vol. 20, p. 143. Letter of Henry Dade to the Archbishop of Canterbury, dated Feb. 4, 1634. Council Register, Colonial Papers, Charles I., Public Records Office.

ecclesiastical powers.¹ Sir Ferdinando Gorges was prominent in this movement, and prepared "considerations necessary to be resolved upon in settling the Governor for New England," one of which was whether persons going to New England should not "be bound to be conformable to the rites and ceremonies of the church."² Such was the influence of Gorges with the king that it seemed as if the entire control of New England was about to pass into the hands of Gorges, as Governor General. Indeed his appointment to that office was announced, but the plans of Sir Ferdinando and his associates miscarried. "The Lord," said Winthrop, "frustrated their designs."³

So it seemed to the Puritan settlers of Massachusetts Bay. Otherwise, however, it seemed to the members of the church of England in the scattered and less flourishing settlements north of the Piscataqua. They saw only the grasping designs of their forceful neighbors, "whose emulous aspirations, arising from a colonization of unexampled energy, had reached even to Pegypscot."⁴ But not in the least did they abandon heart or hope. Gorges, who had now secured for himself the country from the Piscataqua to the Sagadahoc, which he called New Somersetshire, sent over, as governor of this territory, his nephew William Gorges, who March 21, 1636, soon after his arrival in the country, opened his court at Saco. His administration of the government was in a measure satisfactory to the people, but he was not pleased with his position, and he returned to England in 1637.

In July of that year the king, still intent upon establishing a general government for New England with Gorges as governor, issued a manifesto to this end, which was followed Jan. 23, 1638, with an order from the Privy Council to the Attorney General for drawing a patent for the Province of Maine in favor of Gorges. This was finally

¹ Sir Ferdinando Gorges and his Province of Maine, by James P. Baxter, Vol. 1, p. 164.

² Sir Ferdinando Gorges and his Province of Maine, by James P. Baxter, Vol. 1, p. 165.

³ The History of New England, by John Winthrop, Esq., Boston, 1853, Vol. 1, p. 192.

⁴ Collections of the Maine Historical Society, First Series, Vol. 6, p. 183.

granted April 3, 1639. By it Gorges was clothed with almost unlimited powers. "Under it he controlled the patronage of all churches erected in the Province; could build, dedicate and consecrate churches according to the ecclesiastical laws of England, with all the rights, privileges, prerogatives, etc. as were exercised by the Bishop of Durham within his bishopric."¹ The purpose of the king in this could not be misunderstood. "Our will and pleasure," he said, "is that the religion now possessed in the church of England and ecclesiastical government now used in the same, shall be ever hereafter professed, and with as much convenient speed as may be settled and established in and throughout the said Province." In harmony with this purpose of the king, at the first session of the court convened at Saco under the new charter, an order was passed that all the inhabitants, who have any children unbaptized, should have them baptized as soon as any minister is settled in any of their plantations. Refusal to obey this order subjected one to punishment by the civil authorities.²

It was Gorges' purpose, although he was now an old man, to go to New England ere long and work out in person the realization of his long cherished hopes. Enjoying in such a high degree royal favor, he might reasonably regard it as possible to build up on his possessions a colony which should at length overshadow the Puritan colony of Massachusetts Bay. But other and stronger influences were already at work in opposition to Gorges' hopes and aims. The long struggle between the king and parliament commenced in 1640, threatening not only the existence of the government, but that of the established church as well. On this side of the sea, also, events were occurring that were hostile to Gorges' interests. It could not be otherwise while the mother country was engaged in civil war, and the colonists of Massachusetts Bay were alive to their opportunity. Settlers more and more made their

¹ Sir Ferdinando Gorges and his Province of Maine, by James P. Baxter, p. 180.

² Willis' History of Portland, p. 48. Williamson's History of Maine, Vol. 1, p. 297.

way into the Province of Maine who were in sympathy with the Puritan movement and not with the church of England. At Saco, where Episcopal worship had been established, Thomas Jenner,¹ a Puritan minister, writing to Gov. Winthrop April 2, 1641, and evidently with reference to a caution against interference with the church people, said: "Nor have I inveighed in the least measure against the church of England (to my remembrance) but have been (and still am) very fearful to give one word of distaste about those things, but altogether do seek to gain them to Christ. True I do acknowledge that after I had been here for the space of a month or six weeks and perceiving them very superstitious (performing man's invention rather than instituted worship of God), now that I might gain their good esteem of God's pure ordinances, and make them see the evil and folly of their superstition and will-worship, I made choice of Psalm 19 and 7 to handle it at large. . . . Now (I heartily thank God) it took a general good impression, except Mr. Vines and one more who told me I struck at the church of England, though I mentioned her not."² It is said that "Mr. Jenner was probably the first Puritan minister that preached in Maine."³ At Wells in 1643, we find Rev. John Wheelwright,⁴ who had been banished from Boston for

¹ Concerning Thomas Jenner see Collections and Proceedings of the Maine Historical Society, Second Series, Vol. 3, pp. 293-297. "Mr. Jenner preached with acceptance and success to the settlers at Saco during a period of two years; but where he was engaged in the ministry after he left that place we have no satisfactory account. If he were the man of his name, resident in Charlestown in 1649, he probably returned to England the succeeding year. He was a book scholar, indigent and laborious, having probably a greater number of tomes than of talents, for no mention is made of his abilities; yet he left a library so large as to be particularly noticed; and so valuable as to have paid to him, by Governor Winslow for it, who purchased it, fifty pounds in advance on account of his pressing necessities. Some supposed it was bought for the use of a society formed for educating the Indians by means of established seminaries of learning for their instruction; others thought it was intended for the enlargement of the college, newly established at Cambridge, an object more immediately important, it was said, than the Indian design itself." William D. Williamson, Collections and Proceedings of the Maine Historical Society, Second Series, Vol. 3, pp. 294, 295.

² History of Saco and Biddeford, by George Folsom, pp. 81, 82.

³ History of Saco and Biddeford, by George Folsom, p. 83.

⁴ He was a brother-in-law of the celebrated Anne Hutchinson, and was a fellow student of Oliver Cromwell at Sidney Sussex College, Cambridge, where he received his

Antinomianism. He remained at Wells several years, and undoubtedly preached to the people during his residence there, as a church of some kind seems to have been organized.¹

Meanwhile the Episcopalians continued their efforts in behalf of the church of England, but they were compelled to witness from time to time the growing ascendancy of forces hostile to its presence. They sought "to protect themselves from interruption in their enjoyment of the usages of their church, as they looked for hostile demonstrations against the customs of their fathers. Anxieties were thus awakened, which following events increased, rather than allayed. Many of the early settlers doubtless came over in the mere spirit of adventure. But it would be a stinted measure of charity which will not allow that in all the families risking their fortunes in the enterprise, there were some persons who cherished the spirit of religion, and attended to its practical duties, as well as its customary forms. The desire to have 'a goodly minister' (1641) by the people, finds a place in the records of these times. They renewed the institutions and laws of their native country."²

Rev. Robert Jordan, who officiated at Scarborough, Casco (now Portland) and Saco, was the leader of those who thus clung to the church of England. "He and his friends were resolute in purpose and confident in their view of the right. Sustained by the favoring judgment of his

Bachelor's degree in 1614 and that of Master of Arts four years later. "I remember the time," once said the Lord Protector, "when I was more afraid of meeting Wheelwright at foot ball, than I have been since of meeting an army in the field, for I was infallibly sure of being tripped up by him." There is a sketch of Rev. John Wheelwright by William D. Williamson in the Collections and Proceedings of the Maine Historical Society, Second Series, Vol. 3, pp. 297-315.

¹ Williamson says: "There was probably a church established here by Mr. Wheelwright, as he had always sustained his ministerial character; some of his church had never left him, but accompanied him thither, and the two years afterward when the town submitted to Massachusetts, the commissioners, after hearing disputants about living in a covenant relation, pronounced them no church, implying there had been one, and if so, it was the first and eldest in Maine. Governor Winthrop speaks of Mr. Wheelwright at Wells, 'where he was pastor of a church.'" Collections and Proceedings of the Maine Historical Society, Second Series, Vol. 3, p. 307.

² Collections of the Maine Historical Society, First Series, Vol. 6, pp. 183-4.

many friends in the community, who were at first the majority and possessing great influence with them, he encouraged them as long as there was any hope of success, to resist the manifest design of Massachusetts."¹

Yet so strong did the influence of Massachusetts in religious matters in the province manifest itself that, as early as 1660, Mr. Jordan was summoned by the General Court at Boston to appear and answer for his "irregular practices" as a clergyman of the church of England in baptizing the children of Nathaniel Wallis "after the exercises were ended on the Lord's day in the house of Mrs. Macworth in the town of Falmouth," and he was requested "to desist from any such practices for the future." The Episcopal establishment, so to speak, had gradually disappeared, and the "Congregational way" was now taking its place.

In 1677, by the payment of £1,250 sterling to the grandson of Sir Ferdinando Gorges, Massachusetts made good her title to this coveted territory, and, secure now in the possession of the province, she ruled it in the same spirit of religious intolerance that drove Roger Williams from Salem, and which had already manifested itself in the shore towns of Maine.

¹Collections of the Maine Historical Society, First Series, Vol. 6, pp. 184-5.

CHAPTER II.

REV. WILLIAM SCREVEN AND THE BAPTISTS AT KITTERY.

Information concerning the presence of Baptists in the Province of Maine is contained in a letter which Humphrey Churchwood, a member of the Baptist church in Boston, but a resident of Kittery, addressed to his brethren of Massachusetts Bay January 3, 1682.¹ The letter is as follows:

"Humphrey, a servant of Jesus Christ to the church which is at Boston:² grace be with you, and peace, from God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comforts, who comforteth us in all our tribulations that we may be able to comfort them that are in any trouble, as we are comforted of God. Most dearly beloved brethren and friends, as I am, through free grace, a member of the same body, and joined to the same head, Christ Jesus, I thought it my special duty to inform you that the tender mercy of God, in and through Jesus Christ, hath shined upon us by giving light to them that sit in darkness, and to guide our feet in the way of peace; for a great door, and effectual, is opened in these parts, and there are many adversaries, according to the 1st of Corinthians, 16: 9. Therefore, dearly beloved, having a

¹This is New Style.

²The First Baptist church in Boston was organized in Charlestown, May 28, 1665. The record of the church reads: "The 28 of the 3d mo. 1665, in Charlestowne, Massachusetts, the Churche of Christ, commonly (though falsely) called Anabaptiste were gathered togather And entered into fellowship & communion each with other, Ingaigeing to walke togather in all the appointments of there Lord & Master the Lord Jesus Christ as farre as hee should bee pleased to make known his mind & will unto them by his word & Spirit, And then were Baptized Thomas Gold, Thomas Osbourne, Edward Drinker, John George and joyned with Richard Goodall, William Turner, Robert Lambert Mary Goodall, Mary Newell who had walked in that order in old England." The above record includes evidently the church covenant, as it is very like the earliest church covenants that have been preserved.

desire to the service of Christ, which is perfect freedom, and the propagating his glorious gospel of peace and salvation, and eyeing that precious promise in Daniel the 12th, 3d, 'They that turn many to righteousness shall shine as the stars forever,' therefore I signify unto you that here [are] a competent number of well established people whose hearts the Lord hath opened insomuch that they have gladly received the word and do seriously profess their hearty desire to the following of Christ and to partake of all his holy ordinances, according to his blessed institution and divine appointment; therefore I present my ardent desire to your serious consideration, which is, if the Lord see it fit, to have a gospel church planted here in this place, and in order hereunto, we think it meet that our beloved brother, William Screeven, who is, through free grace, gifted and endued with the spirit of veterans to preach the gospel [be ordained]; who, being called by us, who are visibly joined to the church. When our beloved brother is ordained according to the sacred rule of the Lord Jesus our humble petition is to God that he will be pleased to carry on this good work to the glory of his holy name, and to the enlarging of the kingdom of his beloved Son, our dear Redeemer, who will add daily to his church such as shall be saved; and we desire you in the name of our Lord Jesus not to be slack in this good work, believing verily that you will not, and that you are always abounding in the work of the Lord, and we humbly crave your petitions for us to the throne of grace, and we commend you to God and the good word of his grace, which is able to build you up and to give you an inheritance among them that are sanctified."¹

Humphrey Churchwood, the writer of this letter, and William Screeven, to whom he refers, were baptized and united with the Baptist church in Boston June 21, 1681. The record on the original church book is as follows: "William Screeven & his wife & Humphrey —urkwood

¹ I have followed the copy of this letter which is found in the reprint of Backus' History of the Baptists of New England (1871), Vol. 1, p. 401.

baptized the 21st of 4 mo 1681 & received to communion." Concerning the previous history of Mr. Screven but little is known. He came to Kittery from England undoubt- edly, but at what time there is no record.¹ After his settlement at Kittery he is first mentioned in a deed² by which, November 15, 1673, Elizabeth Seely granted ten acres of land on the west side of Spruce Creek, Kittery, at what was known as Carle's Point, to William Screven, for eleven pounds "current pay of New England."³ He is next mentioned in the record of his marriage, July 3, 1674, to Bridget Cutts, a daughter of Robert Cutts, one of the three brothers so prominent among the early settlers of New Hampshire. John, the oldest, was the first president of New Hampshire; Robert, the youngest, settled at Barbadoes, in the West Indies, where he married, as his second wife, Mary Hoel. Subsequently he came to New England, and first lived in Portsmouth, in the Great House (so-called) at the foot of Pitt Street. Afterward he removed to Kittery, where he was extensively engaged in ship-building. He had two sons and four daughters. It was the second of these daughters whom William Screven married.

From the Records of the Province of Maine⁴ we learn that at a County Court, held at York, July 6, 1675, among

¹ See, for an extended notice of Rev. William Screven, Collections and Proceedings of the Maine Historical Society, Second Series, Vol. 1, paper read by Rev. H. S. Burrage, pp. 45-56; also a paper by the same in Vol. 5, same Series, pp. 275-284.

² York Deeds, Book 4, Folio 41.

³ Moses A. Safford, Esq., of Kittery, examined the western shore of Spruce Creek a few years ago, and from the description given in this deed he located Mr. Screven's lot on the Rogers farm, which was made up of lots purchased by Richard Rogers of the Cutts family, and others, about 1787, and is still in the possession of the Rogers family. There are at the present time no houses on the west side of Spruce Creek at this point; but an examination of the shore furnishes evidence that in an earlier time, probably from the beginnings of colonization in this vicinity, there were residences here and there near the shore, and the old cellars are still visible. There are ten or twelve cellars within a short distance of Mr. Screven's place. One side of Mr. Screven's lot was bounded by what is now known as Broad Cove, and on the opposite side of the cove there was formerly a tide mill. This mill, I am told, was abandoned about ninety years ago, but the old mill stones remain, and are almost the only relics of early Kittery enterprise on the west side of Spruce Creek.

⁴ By a resolution adopted in the Maine House of Representatives March 3, 1848, and in the Senate on the same date, the Governor and Council were "authorized to employ a suit-

several "presentments" by the Grand Jury was the following :

"We present William Scrivine for not frequenting the public meeting according to law on the Lord's days."¹

"This person presented is remitted because per evidence it appears that he usually attends Mr. Moody's meetings on the Lord's days."²

At a court held at Wells, July 4, 1676, Mr. Screven was appointed a constable for "the lower part of the River." In 1678 and in 1680, he was appointed to serve on the Grand Jury, and at the General Assembly held at York, June 30, 1681, he took his seat as a deputy from Kittery.

It is evident from these records, as well as from Churchwood's letter, that in his religious views Mr. Screven was not in harmony with the "Standing Order." He was nevertheless esteemed as a citizen, and was rapidly advanced to positions of official trust.

Churchwood's letter shows that at the time to which it refers there were Baptists enough in Kittery—in part doubtless as a result of Mr. Screven's labors—to warrant the formation of a Baptist church. The nearest church of the same faith and order was that in Boston, to which this letter was addressed, and which was organized sixteen years before. Rev. Isaac Hull was the second pastor of this church. After hearing Mr. Screven preach the brethren in Boston gave him a license dated January 11, 1682.³

"To all whom it may concern:—These are to certify, that our beloved brother, William Screven, is a member in communion with us, and having had trial of his gifts

able person to transcribe the Early Records of the Province of Maine, now in the keeping of the clerk of the Judicial Courts of the County of York, to be deposited in the office of the Secretary of State." March 13, 1848, Charles Bradbury of Kennebunkport was appointed by the Governor, with the advice and consent of the Council, to make this transcription. The work was completed in four volumes, and deposited in the office of the Secretary of State, with this title: "Transcript of the Early Records of the Province of Maine." A manuscript copy of this "Transcript" was made a few years ago for Hon. James P. Baxter, of Portland, and the references in this volume to these "Early Records" are to Mr. Baxter's copy.

¹ Early Records, Vol. 3, p. 296.

² Early Records, Vol. 3, p. 315.

³ Jan. 11, 1681, Old Style.

amongst us, and finding him to be a man whom God hath qualified and furnished with the gift of his Holy Spirit, and grace, enabling him to open and apply the word of God, which may be through the blessing of the Lord Jesus useful in his hand, for the begetting and building up souls in the knowledge of God, do therefore appoint, approve and also encourage him, to exercise his gift in the place where he lives, or elsewhere, as the providence of God may cast him; and so the Lord help him to eye his glory in all things, and to walk humbly in the fear of his name."

This certificate was signed in behalf of the rest by Isaac Hull, pastor of the church, and John Farnham.

Meanwhile the little company of Baptists at Kittery were subjected to many annoyances. Under date of January 25, 1682 (New Style), Mr. Churchwood addressed another letter to his brethren in Boston in which he says :

"I thought good to inform you that since our beloved brother Sereven went from us, who, I trust is by God's mercy now with you, by his long absence from us, has given great advantage to our adversaries to triumph and to endeavor to beat down that good beginning which God, by his poor instrument, hath begun amongst us; and our magistrate, Mr. Hooke,¹ is almost every day summoning and threatening the people by fines and other penalties, if ever they come to our meeting any more, five shillings for every such offence."²

Mr. Churchwood adds that he also, on the previous day, was brought before the magistrate, who demanded of him how he spent his time. In the presence of the magistrate, also, he had a long discussion with Mr. Woodbridge,³ "our

¹ Francis Hooke of Kittery. He was a son of Humphrey Hooke, an alderman of the city of Bristol, England, and lived at Winter Harbor in Saco before moving to Kittery Point. He was justice of the peace, county treasurer, Judge of Probate and of the Court of Common Pleas.

² The original of this letter is in the possession of the writer of this volume.

³ Greenleaf, in his Sketches of the Ecclesiastical History of the State of Maine, p. 29, note, says: "Mr. Backus in relating the account of an ancient Baptist church at Kittery mentions a Mr. Woodbridge as Priest of the place. This was in 1680. But we have no other account of this man." In the appendix to Rev. Dr. Charles A. Briggs' "American

minister," concerning infant baptism, etc. Mr. Screven in a short time, possibly after a visit to Mr. Miles,¹ the pastor of the Baptist church in Swansea, returned to Kittery, and entered upon the work to which he had been called by his brethren. The opposition, which during his absence had been manifested towards his associates, was now directed to him, and from an entry without date in the Records of the Province² it appears that he was summoned in a short time to appear before the provincial authorities. The record is as follows:

"William Screven, upon rumors and reports from a common fame of some presumptuous, if not blasphemous speeches about the holy ordinance of baptism which should pass from him. Whereof being informed we sent for said Screven by a special warrant to York, where, upon exam-

Presbyterianism," I find the following: "Benjamin Woodbridge was a son of John Woodbridge, pastor of Andover, Mass.; brother of John Woodbridge, pastor of Wethersfield, Conn., and of Timothy Woodbridge, pastor of Hartford, Conn. He was pastor at Windsor, Conn., from 1668-1680, of a party who were dissatisfied with Mr. Chauncy, who had been called by the majority of the church. They were both dismissed by order of the court. The two parties then united in one church. He is probably the Mr. Woodbridge mentioned in a letter of Joshua Moody from Portsmouth, N. H., in 1683. It is probable that he supplied that church during the troubles of its pastor with the arbitrary authorities. He supplied the church at Bristol from 1684-86, but the people could not unite upon him. (*Collections of the Mass. Hist. Soc.* IV., Vol. 8, pp. 463, 651-655; *Contributions of the Ecclesiastical History of Connecticut*, New Haven, 1861, p. 513.) He was again supply at Portsmouth, N. H., in 1690." Dr. Briggs adds a letter from Mr. Woodbridge to some English Bishop written at Portsmouth, April 2, 1690. This letter was discovered by Dr. Briggs in the summer of 1884 in the *Rolls Office*, London. Rev. E. S. Stackpole, D. D., in his "Old Kittery and her Families" (1903), p. 189, says: "The next minister we read of in Kittery was Benjamin Woodbridge in 1688-9. He was a son of Rev. John Woodbridge of Andover, Mass." Mr. Churchwood's letter shows that Mr. Woodbridge was in Kittery quite a number of years earlier.

¹ Churchwood, in the above letter, says Mr. Hooke referred to Mr. Miles in this way: "Behold your great Doctor, Mr. Miles of Swanze, for he now leaves his profession and is come away, and will not teach his people any more, because he is likely to perish for want; and his gathered church and people will not help him." Churchwood replied that this "was a great untruth," and he was right. Rev. John Miles in 1667, by the Act of Uniformity, was ejected from the living of Ilston in Wales. Like other Baptists under the Protectorate, he officiated as a preacher in one of the state churches, although he was pastor of a Baptist church. Backus speaks of him as "father of the Baptist churches in Wales, which began in 1649." He and his Baptist friends, bringing with them their church records, came to Massachusetts in 1663 and located at a place to which they gave the name of their old home in Wales. Miles was made pastor of the church, and there he remained until his death in 1683. He was distinguished for his learning and piety, and Backus, writing in 1777, nearly a century after his death, says, "His memory is still precious among us."

² Vol. 4, p. 254.

ination, he did not absolutely deny his charge, but after it was proved he seemed to own and justify the matter of his speeches. In his second charge, though he positively denied the first about his child, for infant baptism he said was an ordinance of the devil, as the testimonies declare, he replied that he conceived it no ordinance of God, but an invention of man. What was it?—and put us to prove by any positive command in the Gospel, or Scriptures, that there was infant baptism, and according to our understandings he endeavored to make good the matter of his words, and to put the manner of them into a smoother dress, mincing the matter as Edw. Rishworth¹ told him; whose reply was, that mincing was to put it in better terms than it deserved, charging Mr. Hooke with prejudice, who brought him thither, and desired not to be judged by him. After some further discourse we required said Screven to give security sufficient to the treasurer of the Province of a bond of one hundred pounds to answer his charge at the next Court of Pleas holden for this Province, or we must make him his mittimus, and send him to the jail: which said Screven refusing, accordingly was done."

How long Mr. Screven remained in jail we are not informed. April 12, 1682, he was brought before the Court at York, and the examination resulted as follows:

"This Court having considered the offensive speeches of William Screven, viz., his rash, inconsiderate words tending to blasphemy, do adjudge the delinquent for his offence to pay ten pounds into the treasury of the county or province. And further, the Court doth further discharge the said Screven under any pretence to keep any private exercise at his own house or elsewhere, upon the Lord's days, either in Kittery or any other place within

¹Edward Rishworth, who at Exeter, N. H., married the eldest daughter of Rev. John Wheelwright, removed to Wells in 1643-4, where he was appointed by Gov. Gorges to allot lands to settlers. He removed to York in 1647. From October, 1651, to June, 1686, except in 1668-69, when the records were removed to Boston, he held the office of Recorder, or Register of Deeds. He was Councillor and Secretary of the Province in 1680, and deputy to the General Court from York thirteen years. He died in 1691. Maine Historical Magazine, Vol. 8, p. 58.

the limits of this province, and is for the future enjoined to observe the public worship of God in our public assemblies upon the Lord's days according to the laws here established in this Province, upon such penalties as the law requires upon his neglect of the premises.”¹

Mr. Screven seems to have paid no heed to this order, and his case was brought before a General Assembly of the province held at York, June 28, 1682. The record of the action is as follows :

“William Screven, appearing before this Court and being before convicted of the contempt of his Majesty's authority, by refusing to submit himself to the sentence of the former Court prohibiting his public exercises, referring to some irreligious speeches uttered by him, and upon examination before this Court declaring his resolution still to persist in the same course, the Court tendered him liberty to return home to his family, in case he would forbear such kind of disorderly and turbulent practices, and amend for the future. But he refusing, the Court required him to give bond for his good behavior, and to forbear such contemptuous behavior for the future, and ordered that the delinquent should stand committed until the judgment of this Court herein be fulfilled. After which said Screven coming into the Court, did, in the presence of the said Court, and president, promise and engage to depart out of this Province within a very short time.”²

It is evident from these words that Screven and his associates had now come to the conclusion that if at Kittery they could not have freedom to worship God according to the dictates of their consciences, they must seek that freedom elsewhere. But, as yet, they had no church organization, and it was evidently deemed desirable that such an organization should be effected before their departure, and while they could have the assistance of their Boston brethren. Accordingly Sept. 13, 1682, Mr. Screven sent a letter to the Baptist church in Boston,

¹ Early Records, Vol. 4, p. 261.

² Early Records, Vol. 4, p. 23.

requesting the church to send its pastor and delegates to aid in the organization of a church. In this letter he said :

“To Thomas Skinner, Boston, for the church : Dearly beloved brethren in the Lord Jesus Christ, the King of saints. I and my wife salute you with our Christian love in our Lord Jesus, hoping through grace these few lines will find you in health of body and mind. Blessed be God for Jesus Christ, in whom he is pleased to account his saints meet to be partakers of the blessed rest provided for them in his mansion-house eternally in the heavens. That will be a happy day when all the saints shall join together in sounding of his praise. The good Lord enable us to prepare for that blessed day. To that end, brethren, let us pray, every one himself, for himself, and for one another, that God would please to search our hearts and reins, so as that we may walk with God here, and hereafter dwell with him in glory.”

Mr. Screven then refers to the fact that his mother-in-law had become a Baptist;¹ and expresses the desire that the pastor of the church in Boston, with other delegates, would visit Kittery, and assist in the organization of a church and in the ordination of its pastor.

To this request the church acceded and the pastor of the church, Rev. Isaac Hull, and two of his brethren, Thomas Skinner and Philip Squire, made their way to Kittery. From the records of the First Baptist church in Boston, we have the following information concerning the organization of the Kittery church.

¹ The records of the church in Boston show that on the seventeenth day of the tenth month, 1681, a little more than six months after the baptism of her daughter Bridget, wife of William Screven, Mrs. Mary Cutts, widow of Robert Cutts (who died the last of June, 1674), was baptized in Boston and united with the Baptist church in Boston. On the same day Leonard Drowne of Kittery was baptized. Five additional residents of Kittery, viz., George Litten, Timothy Davis, Wm. Addams, Humphrey Axall and John Morgadge were baptized and received as members of the Baptist church in Boston on the twentieth day of the twelfth month, 1681. In July, 1682, four others, ——— Landall, Richard Cutts, Sarah Morgandy and Robert Williams of Kittery were baptized and received to membership in the Boston church. Richard Cutts was the oldest son of Robert and Mary Cutts, and a brother of Mrs. Screven. Sarah Morgandy—so the name seems to be written—was probably the wife of John Morgadge, as the same spelling, Morgandy, occurs in Backus’ list of the constituent members of the church, while in the Boston records his name is plainly recorded as John Morgadge.

"Upon serious and solemn consideration of the church about a motion or request made by several members that lived at Kittery that they might become a church and that they might proceed therein provided they were such as should be approved for such a foundation work, the church gave their grant and at the time appointed did send several messengers to make that strict inquiry and examination as they ought in such a case; who at their return brought the copy here inserted 26th of 7 month [Sept. 26th] 1682.

"The church of Christ at Boston that is baptized upon profession of faith having taken into serious consideration the request of our brethren at Kittery relating to their being a church by themselves that so they might enjoy the precious ordinances of Christ which by reason of distance of habitation they but seldom could enjoy have therefore thought meet to make choice of us whose names are under written as messengers to assist them in the same, and coming up to them we have found them a competent number and in the same faith with us, for upon careful examination of them in matters of doctrine and practice and so finding are with us by their (we hope) conscientious acknowledgment of the Confession of Faith put forth by the elders and brethren of the churches in London and the county in England dated in the year 1682.

"And they having given themselves up to the Lord and to one another in a solemn covenant to walk as said covenant may express, and also having chosen their officers whom they with us have appointed and ordained, we do therefore in the name of the Lord Jesus and by the appointment of this church deliver them to be a church of Christ in the faith and order of the Gospel.

"Signed by us in the name of the church the 25th of 7 mo [Sept. 25] 1682.

ISAAC HULL,
THOMAS SKINNER.
PHILIP SQUIRE."

Isaac Hull became pastor of the church probably in

1682.¹ Thomas Skinner was an elder of the church ; and Philip Squire was the lay member of the church, who, with Ellis Callender, erected the Baptist meeting-house in Boston. The articles of faith adopted by the Kittery church were the same evidently as were published anonymously in England in 1677 "by the elders and brethren of many congregations of Christians (baptized upon profession of faith) in London and the Country." They were doubtless issued from time to time subsequently—an adaptation for Baptist churches of the Westminster Confession—and were adopted formally in 1689 as the recognized expression of the doctrinal views of the Baptists of England.

"A copy of their said covenant :

"We whose names are here underwritten do solemnly and on good consideration God assisting us by his grace give up ourselves to the Lord and to one another in solemn covenant, wherein we do Covenant and promise to walk with God and one with another in a due and faithful observance of all his most holy and blessed commandments, ordinances and institutions or appointments revealed to us in his sacred word of the Old and New Testament and according to the grace of God and light at present through his grace given us or hereafter he shall please to discover and make known to us by his Holy Spirit according to the same blessed word all the days of our lives ; and this will we do if the Lord graciously please to assist us by his grace and Spirit and to give us divine wisdom, strength, knowledge and understanding from above to perform the same without which we can do nothing. John 15.4. 2. Corinthians 3.5.

"Signed by Wm. Screven, Elder, Humphrey Churchwood, Deacon, Robert Williams, John Morgradge, Richard Cutts, Timothy Davis, Leonard Drown, Wm. Adams, Humphrey Axill, George Litten.

¹ The History of the First Church of Boston, by Nathan E. Wood, its minister. Philadelphia, American Baptist Publication Society, 1899, p. 178.

"This is a true copy compared with the original and owned by all our brethren and seven sisters as attest

W.M. SCREVEN in
behalf of the rest."

It has been supposed that Mr. Screven and his associates left Kittery not long after the organization of the church. Time, however, would be required for the consideration of a desirable location, as well as for the disposal of property,¹ and for providing means of transportation when the matter of location had been settled. It is certain from the Court Records that Mr. Screven and his "Baptist Company" were at Kittery as late as Oct. 9, 1683, for under that date, in the record of a court held at Wells, occurs this entry:

"Order about Will. Screven. William Screven being brought before the court for not departing this Province according to a former confession of Court, and his own choice, and denying now to fulfill it, this Court doth declare that the sentence of the General Assembly bearing date the 28th of June 1682, stands good and in full force against the said William Screven during the Court's pleasure."²

This order does not seem to have hastened the departure of Screven and his associates. At the court held at Wells, May 27, 1684, this action was taken :

"An order to be sent for William Screven to appear before the General Assembly in June next."³

¹ Robert Screven, son of Rev. William Screven, was a resident of Kittery in 1704, and Nov. 20, 1704, as the attorney of his father, sold the latter's "homestead." The deed locates the homestead on "Crooked Lane near adjacent unto Mr. Robert Cutts' dwelling house," "land containing about half an acre. When Robert Screven sold the homestead, it was occupied by Rev. John Newmarch," minister of said town. It was the tract of land conveyed to Mr. Screven by Mr. Richard Cutts. Mr. Screven's brother-in-law, Robert Cutts, lived in what is now known as the Whipple house, opposite the marine barracks of the United States Navy Yard at Kittery. Mr. Screven's house accordingly, after his removal from his Spruce Creek place, stood "where now stands the summer cottage of William B. Keen of Malden, Mass. Mrs. Keen, who is a native of Kittery, remembers when the old two-story house was torn down, and says the doorstep of the old house is under the piazza at the west end of the cottage. It is also a tradition in Kittery that this old house contained loopholes for musketry." For a more extended statement see a paper read by the writer before the Maine Historical Society Dec. 8, 1893, and printed in the Collections and Proceedings of the Society, Vol. 5, p. 282.

² Early Records, Vol. 4, p. 295.

³ Early Records, Vol. 4, p. 173.

As no further citation for Mr. Screven appears in the Court Records, it is probable that he and his company had made all their preparations for removal, and, before the time of the meeting of the General Assembly arrived, had left their homes on the Piscataqua for a new settlement, where they could enjoy undisturbed freedom to worship God in accordance with their religious convictions.¹

The place selected for the settlement was on the Cooper river, not far from the present site of Charleston, South Carolina. Mr. Screven called the name of this settlement Somerton. It is from this fact that an inference has been drawn with reference to Mr. Screven's home in England. Ivimey² says that in 1655 Rev. Henry Jessey, a Baptist minister of London, was invited to visit his brethren in Bristol. Baptist principles he found had spread into many adjacent parts, and congregations in Wells, Cirencester, Somerton, Chard, Taunton, Honiton, Exeter, Dartmouth, Plymouth, Lyme, Weymouth and Dorchester were also visited. In the following year these churches asserted their agreement in a common declaration of faith, entitled, "A Confession of Faith of several churches in the county of Somerset and in the counties near adjacent." The Confession was signed by twenty-five persons, ministers and laymen in behalf of the whole, and among the signatures is that of William Screven of Somerton. It has been thought³ that this William Screven was the one who

¹ A William Screven still remained at Kittery. There are several references to him in the "York Deeds." In Book V., Part I., Folio 75, William Screven is a witness to a document dated April 18, 1692. At a court held at York Oct. 6, 1691 (Book V., Part II., Folio 12), William Screven, with two others, was appointed to view certain bounds. At a court held at York April 4, 1693 (Part II., Folio 18), William Screven, with Richard Cutts, was fined for non-appearance on jury. In the record of the court held at York July 4, 1693 (Part II., Folio 19), William Screven appears as foreman of the Grand Jury. As William Screven, who went to South Carolina, married Bridget Cutts July 23, 1674, I am inclined to believe that this William Screven was a son of the minister by a former wife.

² History of the English Baptists, Vol. 2, p. 521.

³ Newman, A History of the Baptist Churches in the United States, p. 218, inclines to this view. "It is probable," he says, "that most or all of those who joined in the Kittery organization had been members of Baptist churches in England. It is highly probable that the pastor of the Kittery church is identical with the William Screven, who, as a representative of the Somerton church, was among the signers of the Confession. . . . It is almost certain that he was a member of the Somerton church."

organized the church at Kittery and established the colony at Somerton, South Carolina; but the fact that the William Screven who went from Kittery to South Carolina was admitted to the Baptist church in Boston by baptism makes it plain that Screven was not a Baptist church member before coming to this country. It is possible that the William Screven who signed the Confession of 1656 may have been his father, and the fact that he gave the name of Somerton to his settlement on the Cooper river in South Carolina affords at least a plausible ground for such an inference.

It has been supposed that the Baptist church in Kittery was transferred from Maine to South Carolina. If this was not the fact, another church was organized by Mr. Screven and his company after their arrival in South Carolina. The church thus transferred, or reorganized,¹ became the first of all the Baptist churches in the South.

Charleston had begun to attract colonists about ten years before Mr. Screven and his company established themselves at Somerton. Its facilities for commerce did not escape the attention of these colonists from Maine; and before the year 1693, the larger portion of the members of the church had removed from Somerton to "Charles-Town." It became necessary, therefore, that the meetings of the church should be transferred thither also, and in 1699, or 1700, a house of worship was erected on the lot of land on which the First Baptist church in Charleston now stands. Mr. Screven at this time was more than seventy years of age, and he resigned his pastoral office, although he did not wholly withdraw from ministerial service. Indeed, in 1706, he was invited to take the pastoral oversight of the Baptist church in Boston. He was at first inclined to accede to this request, but just at

¹The First Baptist church in Charleston celebrated its two hundredth anniversary Nov. 21-25, 1883. It was supposed that Mr. Screven left Kittery in 1682 or early in 1683, an earlier date than the "Early Records" show. The proceedings at the celebration were published in a volume of 351 pages, entitled "Two Centuries of the First Baptist Church of South Carolina, 1683-1883, with Supplement. Edited by H. A. Tupper, D. D. Baltimore, R. H. Woodward and Company, 1889."

this time his successor in the pastorate at Charleston died, and receiving a call from the church to return and resume his pastoral labors with them he felt that he could not decline. He accordingly sent to the church in Boston the following letter, dated June 2, 1707 :

“Dearly beloved, this may inform you that I have many thoughts of heart about you, and am much concerned for you ; and hope I may say, my prayers are to God for you. Though I am not with you, nor can I come as I was inclined to do, our help being taken from us : for our minister who came from England is dead, and I can by no means be spared. I must say it is a great loss, and to me a great disappointment, but the will of the Lord is done. I have longed to hear that you were supplied with an able minister, who might break the bread of life among you ; but if the Lord do not please to supply you in the way you expected, your way will be to improve the gifts you have in the church. Brother Callender and Joseph Russell I know have gifts that may tend to edification, if improved. I think you should call one or both of them to it.”

The church in Boston acted upon this suggestion, and called Mr. Callender. It is not thought that Mr. Screven removed his family to Charleston ; but his labors in behalf of the church which he had formed, and to which he had given so much of the strength of the best years of his life, were continued, as he was able, until his death, which occurred at Georgetown, October 10, 1713, at the completion of the eighty-fourth year of his age. Pure in life, affectionate in disposition, abundant in every good work, honored and revered by all, he commended the Gospel which he preached, and came to the “grave in a full age, like as a shock of corn cometh in its season.” His tomb on Screven St., Georgetown, is still to be seen, and his memory is lovingly cherished, not only by a numerous posterity—he had eleven children—but by the Baptists of South Carolina, and of all the southern States.”¹

¹ Mrs. Screven’s mother, the widow of Robert Cutts, married Capt. Francis Champerowne of Kittery, one of the most prominent of the Kittery colonists and a descendant of

many of the most prominent families in the West of England, his father, Arthur Champernowne, being a first cousin of Sir Humphrey Gilbert and Sir Walter Raleigh. After the death of her husband in the spring of 1687, Mrs. Champernowne made her way to South Carolina and joined the Screvens in their new home. The descendants of Rev. William Screven are very numerous in South Carolina and Georgia. Gen. James Screven, born in 1738, a great grandson, was one of a committee of thirty appointed July 27, 1774, at a meeting of the inhabitants of Georgia, at the Exchange in Savannah, who drew up resolutions not to import or use British manufactures till the rights of the colonists should be restored. This committee reported the resolutions at a meeting held August 10, 1774. The resolutions are given in Force's American Archives, fourth series, volume 1, pages 638 and 700. James Screven was a member of the Provincial Congress which met July 4, 1775, and as brigadier general in the Georgia militia, having served from 1775, he was killed at Medway church Nov. 24, 1778. Benjamin Screven was a captain of South Carolina dragoons in 1779. Rev. Charles O. Screven, a son of Gen. James Screven, was graduated at Brown University in 1795, received the degree of doctor of divinity in 1826 and died in 1830. He had a classmate at Brown University, Thomas Screven, and both were classmates of Ezekiel Whitman, LL. D., of this State, who was a member of the seventeenth Congress from Maine, also Chief Justice of the Supreme Court of Maine, and died in 1866.

CHAPTER III.

THE REAPPEARANCE OF BAPTIST VIEWS.

For four-score years after the removal of William Screven and his associates from Kittery, the Province of Maine was frequently disturbed by hostilities occasioned by the encroachments of the French or the uprising of the Indians. These hostilities greatly retarded the growth of the settlements, and when peace at length came with the close of the French war, in 1763, the population of the province did not exceed 24,000. During this time no attempt was made to organize another Baptist church within the limits of the province. Baptists were regarded as fanatics, and their doctrines as destructive to the welfare of both society and religion. "We can hardly imagine now, perhaps better not try to imagine, to what obloquy, and hatred, and persecutions, men and women subjected themselves by avowing their belief in Baptist doctrines, or even showing any sympathy with those who were suspected of holding Baptist sentiments. Living within parish lines all were taxed for the support of the parish ministers, whether they attended upon their ministrations or not. Protestations against the injustice of this were of no avail, and petitions to the legislature, or 'general court,' for religious liberty were laid aside with contempt, or referred to committees in form, only to draw forth an unfavorable report, with a recommendation appended that the prayer of the petitioners be not granted. The controversy was long and severe, and yet with no lack of faith on the part of the non-conformists in the justice of their cause, or that finally the issue would be favorable to them."¹

¹ Rev. W. H. Shailer, D. D., in Centennial Discourse before the Maine Baptist Missionary Convention at Hallowell, June 20, 1876.

But there were influences at work which resulted in the formation of two Baptist churches in the Province of Maine shortly before the Revolutionary War. May 9, 1765, a Baptist church was organized in Haverhill, Mass. The pastor of this church, Rev. Hezekiah Smith,¹ possessed in an eminent degree the evangelistic spirit. His commission read, "Go ye," and as opportunity offered he made his way into the "regions beyond," declaring to crowds of eager hearers the glad tidings of salvation by a crucified Redeemer. In these evangelistic tours he visited many towns in southern New Hampshire, and at length we find him in the Province of Maine. In his diary on Tuesday, June 23, 1767, having preached twice on the preceding day, once in Brentwood and once in Newmarket, he entered this record: "In the forenoon at the Rev. Mr. Hutchinson's at Lee, from Hos. 4. 17, and in the afternoon at Mr. Hyde's in Madbury, from John 9. 7. In the evening at Dr. Lord's at Berwick from Col. 1. 9."² No report has been preserved of that first sermon by Hezekiah Smith within the present limits of the State of Maine, but from the text, "For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding," we can readily infer

¹ Mr. Smith was born in Hampstead, Long Island, April 21, 1737. Baptized at nineteen years of age by Dr. Gano, he was educated at Princeton College, graduating in 1762 in the same class with James Manning, the first president of Brown University. After his graduation he made a journey through the southern colonies, and was ordained as an evangelist by the Baptist church in Charleston founded by William Scruven. Returning to the north he visited Haverhill, July 27, 1764, and here in the following year a church was organized of which he became pastor. Dr. Baldwin said of him: "As a preacher Dr. Smith was equalled by few. His subjects were well chosen, and always evangelical. His voice was strong and commanding and his manner solemn and impressive. He was often led to pour the balm of consolation into the wounded conscience, but the general tenor of his preaching was calculated to arouse the careless and secure. In stature Dr. Smith was above the middling size, being about six feet in height, and well proportioned. His countenance, though open and pleasant, was peculiarly solemn and majestic. In his deportment he was mild, dignified and grave, equally distant from priestly hauteur and superstitious reserve. He never thought religion incompatible with real politeness; hence the gentleman, the scholar and the Christian were happily blended in his character." Dr. Smith died in Haverhill Jan. 24, 1805, in the sixty-eighth year of his age, and in the forty-second of his ministry.

² Chaplain Smith and the Baptists. By R. A. Guild, pp. 117, 118.

what the leading thoughts of that first sermon at Berwick by Mr. Smith must have been.

Mr. Smith's diary continues. "Wed. Preached at Deacon Kimball's in Kennebunk.—Thurs. 25. Preached at Freetown, from John 3. 3.—Fri. 26. At Gorham-town, from Isa. 55. 1.—Sat. 27. Visited some in Gorham.—Sab. 28. Preached in Gorham meeting house a sermon from John 5. 25, and baptized William Cotton, Mrs. Morton and Lydia Dunn.—Mon. 29. Went to Falmouth and gave an exhortation at Mr. Burnham's.¹—Tues. 30. Preached a sermon at Gorham from Gal. 3. 29, and baptized John Cotton and Bryant Morton,² after Mr. Clark³ had preached from Gen. 17. 7, and sprinkled twenty-odd children.—Wed. July 1. Preached at Capt. Lane's from 1. Cor. 9. 24, in the forenoon, and then baptized Edward Chapman, John Lane and Aaron Gould in Saco River by the Block House.⁴ After baptizing, I preached at the Block House from Isa. 3. 10. 11. Lodged that night at Peter Ayres.—Thurs. 2. Went to Massabesic,⁵ to Simeon Coffin's where the next day I preached from 'Ye have robbed me.'—Sat. 4.

¹ Concerning this visit of Mr. Smith to Falmouth, now Portland, Dr. Deane says in his Journal (p. 322) : "Rev. H. Smith and Burnham here. Burnham urged me to invite Smith to preach, which I refused to do."

² William Cotton and John Cotton were sons of Dea. William Cotton of Falmouth. Bryant Morton, known as Capt. Bryant Morton, was a selectman in 1765. In 1772 he was a member of the Committee of Safety and Correspondence. Dec. 31, 1774, when Gorham voted to adopt the association agreement of the Continental Congress and a committee was chosen to see that the plans of the Continental Congress were complied with, Capt. Morton was placed at the head of the committee. At the same meeting Capt. Morton was chosen a delegate to the Provincial Congress. He was also a delegate in 1776. In 1777 he was a representative to the General Court of Massachusetts. His military title he received during the Revolution, when he commanded a company of eighty men, called Seacoast Guards, stationed at Fort Hancock, Cape Elizabeth, now known as Fort Preble. After the Baptist church in Gorham gave up its organization, Capt. Morton identified himself with the Free Will Baptists. If the Mrs. Morton whom Mr. Smith baptized was Capt. Bryant Morton's wife, it must have been his first wife Thankful, and the mother of his ten children. Capt. Morton married a second wife in 1771. See McLellan's History of Gorham, pp. 680, 681.

³ Gorham at this time was without a settled minister, and Mr. Clark was probably Rev. Ephraim Clark of Cape Elizabeth, whose pastorate at Cape Elizabeth was from May 21, 1756, to Dec. 11, 1797.

⁴ Possibly at Saco Falls, sometimes called the Stone Fort.

⁵ Massabesic, a part of Philipstown, afterward incorporated as Waterborough. It took its name from an old Indian woman who lived beside the pond that still bears her name.

Preached in Philipstown [Sanford] meeting house from Jer. 3. 22.—Sab. 5. Preached in a barn in Philipstown, because there was not room to hold the people in the meeting house, and likewise because the barn was handiest to the river, where I baptized that day Simeon Coffin and Sarah Coffin. Preached two sermons in the barn, from John 15. 10.—Mon. 6. Preached in Mr. Emery's pulpit in Berwick from Heb. 2. 3.—Tues. 7. Preached in the forenoon, from Gen. 28. 12, at Dr. Knight's, and in the afternoon at Dr. Lord's from Jer. 31. 20.”¹

Mr. Smith preached on Thursday and Friday at Brentwood, and then returned home. “The Lord,” he says, “I trust was with me through the whole journey, and owned my labors much.” A report of his labors was given to the Haverhill church, and the ten persons whom the pastor had baptized were received into its membership.

In Mr. Smith's diary there is no record of his visiting the Province of Maine in 1768, but we know that he came hither. The journey was made in company with several of the members of the Haverhill church, including two of its deacons. June 20, 1768,² he organized a Baptist church in Gorham. Rev. Josiah Thatcher was at that time the town minister, having been ordained Oct. 28, 1767. The members of the new church now declined to pay the ministerial tax for Mr. Thatcher's support. Bitter opposition was thus awakened and suits were commenced for the purpose of coercing payment. The Massachusetts law³ at that time was that no Baptists were to be exempted from ministerial taxes in the places where they lived, “but such whose names shall be contained in a list or lists to be taken and exhibited on or before the 20th of July annually, to the assessors of such town, district, precinct, or parish, and signed by three principal members of the Anabaptist church to which he or they belong, and the minister thereof, if any there be: who shall therein cer-

¹ Guild's Chaplain Smith, p. 118.

² Backus' History of the Baptists in New England, Vol. 2 (Ed. of 1871), p. 179.

³ It was passed Nov. 23, 1757, and was in force thirteen years.

tify, that the persons whose names are inserted in the said list or lists are really belonging thereto, that they verily believe them to be conscientiously of their persuasion, and that they frequently and usually attend public worship in said church on the Lord's days."¹ Joseph Moody, a member of the Gorham church living in Scarborough, presented to the parish assessors in Gorham the certificate required by law. Says Backus: "Yet distress was still made upon him for taxes to parish worship. For such a tax of about six dollars, a good riding beast was taken from him in 1771; he therefore presented proper vouchers of these facts to the Assembly at Boston, January 26, 1774, with a petition, that like the good Samaritan, they would again set him upon his own beast. A committee was sent out upon it, whose report was to dismiss the petition, which was done."²

A few days after the organization of the Gorham church, Mr. Smith organized a Baptist church in Berwick. The first entry in the records³ of this church under date of June 28, 1768, when the church was organized, is as follows:

"June, 1768.

"Articles of Faith adopted by the First Baptist church of Christ in Berwick :

"We, the underwriters, concluding it expedient to unite as Christian brethren in a particular Baptist church, do jointly as such profess to be built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. This we profess in the presence of God, angels and men, and do mutually declare the old and new Testaments to be the rule of our faith and practice. And the doctrines as follows to be by us maintained.

"1. That there is but one God, consisting of three persons, Father, Son and Holy Ghost; supreme, over all

¹ Backus' History of the Baptists in New England (Ed. of 1871), Vol. 2, p. 141.

² Backus' History of the Baptists in New England (Ed. of 1871), Vol. 2, p. 179.

³ The original records are not in existence. In a book bought March, 1797, there are records, copied at that time, to Nov. 28, 1772. The next record is under date Aug. 28, 1794.

blessed forevermore; happy in himself and not liable to any disappointment in any of his everlastingly intended operations.

“2. That these three characters, united in one, do act in conjunction to promote our salvation. The elect are the Father’s gift to the Son, redeemed from death and hell by his active and passive obedience; sanctified by the Holy Ghost and made fit for glory.

“3. That there is but one mediator between God and men, the man Christ Jesus.

“4. That all the elect were personally chosen in Christ before the foundation of the world.

“5. That in Adam all the human race fell and lost their primitive rectitude.

“6. That supernatural grace is absolutely necessary to render our persons and services acceptable in the sight of God.

“7. That baptism by immersion and partaking of the Lord’s Supper are to be complied with upon a satisfactory profession of faith in having been regenerated or renewed by the Holy Ghost.

“8. We acknowledge the authority of civil government and that due respect and obedience ought to be paid to civil officers.

“9. We do promise that through the assistance of divine grace we will endeavor to perform all our respective duties towards God and each other; and practice all the ordinances of God; according to what is or shall be made known to us and in our respective places to exercise, practice and submit unto the government of Christ in his church.

“10. We do declare it our mind that none are qualified members of the church of Christ but such as have been wrought upon by the grace of God, delivered from their sins by the justifying righteousness of Christ, and have had the evidence in their lives and conversations and have made a profession of a saving interest in Christ,

and have been baptized by immersion in the name of the holy Trinity.

“11. We believe that the imposition or non imposition of hands upon believers after baptism is not essential to church communication, but where the image of Christ is according to God’s word and the persons keeping approved duties as the gospel directs ever complying with gospel order, we are ready to hold communion with all such walking orderly in the church of Christ.¹

“12. We do adopt this as our confession of faith which in a judgment of charity is agreeable to the word of God: viz., the confession of faith put forth by the elders and brethren of many congregations of Christians baptized upon profession of faith only holding the imposition or non-imposition of hands as already mentioned.”

To these articles the names of the seventeen constituent members of the church are appended: Joshua Emery,² John Knight, Wm. Taft, James Lord, Thomas

¹ Roger Williams, in some of his writings (Bloudy Tenent, 21, Pub. Narraganset Club, III, 65, Hireling Ministry 6), insisted on the laying on of hands as a proper sequel of baptism, and a sacrament of equal importance. Some Baptists in England had adopted the practice as one required in Hebrews 6: 1, 2. The First Baptist church in Providence adopted it, and in consequence Mr. Olney, about the year 1652, led out a company of dissenters, who formed another church, which continued until 1718. Most of the Baptist churches in Rhode Island adopted the practice, and made it a condition of communion. Soon after President Manning came to Providence as the head of the college he was invited to preach. He was also asked to partake in the communion. There were those who protested, but a large majority of the church decided to allow the president the privilege of occasional communion. He also prevailed upon the church to admit other Baptists to occasional communion with them, but they admitted none as members until after his death. Rev. Hezekiah Smith of Haverhill was a friend of Manning, evidently shared his views, and his hand is doubtless to be recognized in the framing of these articles. See Baekus’ History of the Baptists of New England, Vol. 2, p. 493 (Weston’s Ed.), and also Two Hundred and Fiftieth Anniversary of the Formation of the First Baptist Church in Providence, R. I., pp. 40, 45.

² “A prominent circumstance connected with the introduction of Baptist sentiments into Berwick was an incident in the life of Mr. Joshua Emery. Previous to the visits of Mr. Smith, Mr. Emery had separated from the Congregational connection. Although esteemed a man of eminent talents, and a Christian sound in orthodoxy, yet, on account of his dissenting views, he obtained but little favor with the community. By way of irony and ridicule he was called a *New Light*. As God directed Cornelius to send for Peter and at the same time was instructing Peter to comply with the summons, so now the Holy Spirit was directing the steps of Mr. Smith this way, and also led Mr. Emery to invite him to visit Berwick; subsequently, Mr. E. became a principal actor in the Baptist cause.” Rev. E. Worth, Centennial Discourse, p. 11. Mr. Emery was never ordained.

³ According to the records of the Second church in Berwick (Congregational), John

Jellison, Richard Thurrell, Abraham Lord, jr., Richard Dean, Ephraim Blaisdell, James Jackson, John Gowen, Adah Emery, Mary Knight, in the record "the first Baptist who ever resided in Berwick," Sarah Lord, Elizabeth Lord, Mary Grant,¹ Mary Jackson.

After the above entry appears the following covenant : "Being incorporated into a Baptist church of Christ ; by considering and approving the Baptist Confession of Faith, through examining the Scriptures, we find them pointing out that way of worship prescribed by Christ and his apostles ; we do heartily comply with them desiring these truths may spread far and wide. And as we profess this, we promise to walk according thereto as God shall enable us, and that we will help to support and assist in everything conducive to the spread of the gospel in this place as God shall help us, bearing our part of all necessary charges that may arise in this church of Christ hereafter."

The following were chosen officers of the church : Joshua Emery, elder ; John Knight, deacon ; John Knight, clerk ; Joshua Emery as a general moderator. The record closes with the statement, "The Rev. Hezekiah Smith and two of his members being present, the whole was concluded with their approbation and others."

Mr. Smith and his associates returned to Haverhill and reported to the church the results of their visit. July 8, 1768, the Haverhill church "Voted to approve and confirm the proceedings of our pastor, Deacon [Jacob] Whittier, Dea. [Samuel] Shepard and Elder Greenleaf, in dismissing members from this church and constituting two Baptist churches, one in Gorham and the other in Berwick."

One of the first acts of the new church is thus recorded : "Sent to the churches in Massachusetts for their fellow-

Knight was chosen deacon of that church July, 1763, in place of John Shorey, deceased. It is added : "Dea. John Knight joined the Baptist church." He resigned his deaconship in the Congregational church June 9, 1768.

¹The records of the Second Congregational church in Berwick have this entry : "Mrs. Elizabeth Lord asked to be dismissed to the Baptist church in this town. Request denied, it being a society with which we are not in communion as a regular church." This was Sept. 27, 1769.

ship by Joshua Emery, teacher."¹ This was to meet a legal requirement, and the church received the fellowship of the First and Second Baptist churches in Boston and the First Baptist church in Haverhill. In August following the church appointed J. Knight, J. Emery, W. Thurrell and J. Lord to sign the certificates required by law for exemption from the ministerial tax, and the first persons who received such certificates are recorded as follows: In the First Parish, Ebenezer Dennett, James Gray, John Gowen, John Emery; in the North Parish, Gabriel Hamilton, Richard Ricker, George Brown, Abraham Lord. But the members of the Baptist church in Berwick, like those in Gorham, were not allowed to avail themselves of the exemption which the law provided. Backus states the case thus:

"Mr. Joshua Emery was their teacher, though not ordained. They gave certificates according to law, yet were all taxed to other ministers, and John Gowen was imprisoned therefor in December, 1769. The like was done to Mr. Emery the next month, and he sued for recompense in both cases, but they were delayed till July, 1770, when Emery asked for a summons to bring the collector with his warrant. The judge ordered the clerk to give one, to bring the collector with his original list. He came with it, but not the warrant, and the counsel for the defendant said there could be no trial without the warrant; and the case was turned against Emery. He appealed to the Superior Court, where the collector was brought with his warrant; but then he swore that he did not take Emery as a prisoner. Emery told the Court that he did take him and carry him to York, and held him as a prisoner thirty hours, and requested time to prove it, either now or at the next term. This was denied him, and judgment was given against him. With difficulty he obtained a continuance of his friend's case; and the parish committee promised to let the Baptists alone till that case was tried. Yet in a few days another tax was imposed

¹ Rev. E. Worth's Centennial Discourse delivered at No. Berwick Sept. 10, 1868, p. 13.

and demanded. Upon this a complaint was entered to authority against the former collector for false swearing, and he was bound over to court upon it, but he repeatedly said he hoped the day of death would come before that day of trial. And behold, he died suddenly just before the Court! Yet this did not hinder the next collector from coming and seizing Mr. Emery's horse, while he was visiting a sick person. The parish assessors were sued therefor in January, 1771, and though they tried a number of crooked ways to delay the matter, and to defeat the design, yet both this and his friend's case, that was continued, were finally turned against the assessors. John Emery of York, joined to said society, and got the same certified to the assessors of the parish where he lived; yet he was taxed to their worship, and when he was from home, a collector came and seized his pewter therefor. But experience has since taught their oppressors to cease from such violence. This account is carefully taken from authentic vouchers now in my hands.”¹

Although the church was weak, and its members were subjected to such bitter persecution that we find under date of August 18, 1770, the church “chose Bro. Emery to go to Haverhill in behalf of the church, and represent the grievances,” the brethren were active in Christian work. In December of that year it was “voted that Bros. Knight, Frost and Lord be a committee to go to Lebanon to enquire into the state of the church there.”

Differences early manifested themselves in the Gorham church, and these at length led to its dissolution. A reference to these differences we have in a record of a visit to Gorham made by Rev. Hezekiah Smith in 1772. “Mon. Jan. 20. Began a journey to Gorham. Went that day to

¹ Backus' History of the Baptists of New England (Ed. 1871), Vol. 2, pp. 165, 166. Sullivan, in History of Maine, p. 79, says, “There never was anything like persecution in the District of Maine.” But Backus (History of the Baptists of New England, Vol. 2, p. 482) very justly remarks: “But all ought to know that reviling and lying, as well as spoiling of goods and imprisonment for matters of conscience, are persecutions in the sight of God. Matt. 5:10, 11, Heb. 10:42-44. And has there been nothing like these in the District of Maine?”

Nehemiah Gilman's in Exeter.—Tues. 21. Went to Dea. Knight's in Berwick.—Wed. 22. Went to Dea. Wooley's in Freetown on Saco River. Preached that evening from 2 Sam. 18.28, and the next day at the Stone House¹ from Gen. 1.2 in the forenoon, and in the afternoon went to Capt. Lane's on Narraganset and preached that evening from John 40. [so printed] 31.—The next day, I preached again in the forenoon from Gal. 3.9, and in the afternoon went to Hart Williams'² in Gorham.—Sat. 25. Had a church meeting and settled the differences which had long subsisted among them. The church voted that their receiving Mr. Dawson and part of them ordaining him was irregular and they disproved their conduct.—Sab. 26. Preached two sermons from Rom. 3.25, and then administered the sacrament of the Supper to them.³ There are no subsequent references to Gorham in Mr. Smith's diary. The differences evidently did not remain settled, and the church, which continued pastorless, at length ceased to exist.⁴

¹ This was probably the stone fort at Saco Falls erected in the summer of 1693 by Major Francis Hooke and Captain Hill. It may be the block house mentioned by Mr. Smith in connection with his service at Saco on his first visit.

² Hart Williams was one of the leading men of the town. "He was a corporal in 1757 in Capt. Joseph Woodman's company in the Northern army, during one of the French wars. At the breaking out of the Revolution he was in command of a company of Gorham militia, and when the news of the battle of Lexington reached Falmouth, April 21, 1775, started to march his company to Boston, but after reaching Wells received orders to return home. On the 24th of April, Capt. Williams and his entire company enlisted in Col. Phinney's 31st Mass. regiment of foot. Jan. 1, 1776, he was commissioned captain in Col. Phinney's 18th Continental regiment, and participated in the siege of Boston, and the Ticonderoga campaign of 1776. From May 15, 1778, to Feb. 17, 1779, he served as first lieutenant in Capt. Abraham Tyler's company, Col. Thomas Poor's militia regiment in the eastern part of New York." History of Gorham, Me., by Hugh D. McLellan. Compiled and edited by his daughter, Katharine B. Lewis, pp. 838, 839. See also Nathan Goold's History of Col. Edmund Phinney's 31st Regiment of Foot, Collections and Proceedings of the Maine Historical Society, Second Series, Vol. 7, p. 172.

³ Guild's Chaplain Smith and the Baptists, p. 151.

⁴ Some think Backus in error in saying that a Baptist church was organized in Gorham by Hezekiah Smith. "I have heard, many years gone by, that there was a person by the name of Hezekiah Smith who preached in Gorham, and that he was called a Baptist, but as to his gathering a church, I think that that was not the case. From 1765 to 1768 was a time of some dissatisfaction in the old church. Rev. Mr. Lombard had gone into secular business, and paid but little attention to his ministerial work. He preached but little, and many said his preaching was not worth half he got, and contended stoutly against paying him his ministerial tax. Many thought themselves persecuted for being

Mr. Smith's further record of this journey is as follows: "Mon. 27. Went to North Yarmouth. Preached that evening at Briant Morton's from John 1.23.—Tues. 28. Preached at Mr. Davis' from Ps. 139.7, and in the evening preached at Mr. Merrill's from Isa. 28.16, notwithstanding Mr. Gilman, their minister,¹ publicly warned them against hearing me after the sermon at Mr. Davis'.—Wed. 29. Went to Falmouth and preached that afternoon at Mr. Burnam's from Rom. 5.2.—Thurs. 30. Preached in the evening from Zech. 9.11.—Fri. 31. Went to Mr. Littlefield's in Hollis.—Sat. Feb. 1. Went to Mr. Emery's in Berwick.—Sab. 2. Preached two sermons in the Baptist meeting-house in Berwick from Heb. 9.15, and Rev. 22.1, and in the evening at Dea. Knight's from Rev. 22.2.—Mon. 3. Went to Philips Town and preached two sermons from Rom. 3.25, and 10.4.—Tues. 4. Preached again from 1. Peter 2.4, and then went to Berwick, and preached that evening at Mr. Hambleton's from Rev. 20.12.—Wed. 5. Went to Nehemiah Gilman's in Exeter.—Thurs. 6. Went home."²

The next Baptist church organized within the present limits of the State of Maine was the church in Sanford. As a result doubtless of the labors of brethren connected

compelled to pay what as by law and their own agreement they were obliged to do. But this war was not so much against the doctrine as against the minister, for when Mr. Thacher was settled, who, for a time, was remarkably popular, all quieted down, and the old church went on harmoniously, and we can find of the old settlers none who appear to have seceded. If Mr. Smith preached it was probably at some time during this turmoil, and probably he had hearers, but if he got up a church it certainly was small, or some account or tradition of it would have come down to us." History of Gorham, Me., by Hugh D. McLellan. Compiled and edited by his daughter, Katharine B. Lewis, pp. 211, 212. Some account, as we have seen, is given in Hezekiah Smith's diary. It may be added that Mr. Lombard discharged "the Proprietors from all further demands upon them, or their heirs, from him, or his heirs, for salaries forever" on May 6, 1762, and his final separation from the church took place Aug. 15, 1764. Mr. Thacher was settled as pastor of the Gorham church October 28, 1767. As Rev. Hezekiah Smith's visit, as recorded above, was in 1772, the "dissatisfaction" at the time was not with Mr. Lombard, but with Mr. Thacher.

¹ This was Parson Gilman of North Yarmouth, whose residence, on the present line of the electric road from Yarmouth to Portland, about a mile from Yarmouth, is still standing. Parson Gilman's grave is in the cemetery near by, and the large old granite stone that was placed before the entrance of his meeting-house is now resting upon his grave.

² Guild's Chaplain Smith and the Baptists, pp. 151, 152.

with the church in Berwick, eighteen persons met August 17, 1772, in that part of the town known as Massabesic, and after deliberation it was decided to organize a Baptist church. The organization was effected Sept. 16, following. The early records of the church do not give an account of the organization. A page or two may be wanting. The first entry is as follows :

“After which embodying (on said Sept. 16th) the church proceeded to consider what officers are scriptural and necessary for the health of the church. Agreed that a teaching elder and deacons were needful, etc. Accordingly proceeded unanimously to choose Pelatiah Tingley¹ to be ordained or set apart to the work of an elder, or office of a bishop, to administer ordinances wherever the Head Shepherd in his Providence may call him. And upon his consenting agreed to send to the churches of Christ in Haverhill, in Deerfield, in Stratham and in Berwick to assist in said ordination this day come five weeks.”²

At the time when this action was taken Napthali Harmon and Daniel Coffin were chosen deacons, or as the record reads, “table-servers, or servants of the church.” Letters were sent to the above mentioned churches, and the churches responded by the appointment of delegates. These met October 20. From Stratham, N. H., came

¹ Pelatiah Tingley was born in Attleboro', Mass., about the year 1735, was converted when sixteen years of age, entered Yale College, from which he was graduated in 1761. He then studied theology two years. After preaching a year or more in Gorham, Province of Maine, he declined in 1766 an invitation to settle there as parish minister. In 1767 he united with the Baptist church in Haverhill, Mass. The following is an extract from the diary of Rev. Hezekiah Smith, pastor of the Baptist church in Haverhill: “Fri. Nov. 13 [1767]. Mr. Tingley, A. M., a Congregational minister, was before the church and examined for baptism. Sept. 15. Preached two sermons from Mark 10.28, and between meetings baptized Mr. Pelatiah Tingley, who was examined the Friday before.” After several years of service as pastor of the Sanford church Mr. Tingley removed to Waterboro, where he became pastor of a Baptist church “not in full fellowship with most of our Baptist churches,” says Backus. Mr. Tingley was one of those who accepted Benjamin Randall’s doctrinal views, and was active in their propagation. He was a delegate from Waterboro to the famous convention held in Boston, Jan. 10, 1788, for the purpose of ratifying the Federal Constitution. He died in Waterboro, Sept. 3, 1821, aged 83, and was buried on what is called the old Barrows farm in the north part of Waterboro.

This record is in the handwriting of Mr. Tingley.

Elder Samuel Shepard and Elder Samuel Hovey; from Haverhill, Mass., Bro. Moses Welch; from Brentwood, N. H., Dea. Stephen Sleeper, Bro. John Folsham, Bro. John Eastman; from Deerfield, N. H., Elder Eliphalet Smith, Dea. Wadley Cram, Bro. Sanbourn; from Berwick, Bro. Wm. Frost, Bro. Hooper. Upon inquiry it was "found that the desire of the church here and of said Tingley was that said messengers should (if able) bear testimony that the Lord has (in a measure) qualified and called said Tingley to the work of an evangelist, or to administer the ordinances of Christ wherever he may be properly called. Then the said Tingley upon strict declaration and examination gave satisfaction, as to a work of special grace, gifts, and qualifications for said work." The ordination occurred on the following day, October 21. Elder E. Smith offered prayer. Elder S. Shepard preached the sermon from 1 Cor. 9:16 and also gave the charge. Elder Hovey gave the right hand of fellowship, "but after the teaching elders and two of the private brethren had laid on hands and one prayed. Then, after prayer, singing, &c., Dea. Sleeper gave an excellent caution and exhortation to the church not to lean on ministers, &c. Then returned from the open air [the ordination services were held on a large flat rock] into the widow Powers' and the house seemed in a few minutes' space to be filled with the glory of the Lord. Then the solemn ordinance of baptism was administered by Elder Shepard to eight persons, Moses Tebbets, Benj. Harmon and Catherine, his wife, Sarah Linscot, Susanna Haselton, Eunice Merrill, Mary Sanbourn, and Anna Harmon. Ruth Haselton was baptized by him next day at Berwick. At night also the power of God's love, &c., flowed very sweetly."

The church records show that much of the time at the meetings of the church was given to matters of discipline. Some of the regulations of the church found in these records were peculiar. Under date of December 5, 1772, is this entry: "Church met and voted. 1. That it shall be

esteemed a matter of offence for a brother to wear more buttons on his clothes than are needed or convenient for the body. 2. To wear a silken ribbon on his hair. Also for a sister (1) to wear ruffles, (2) to bow ribbons, (3) to wear laces on their clothes." But March 1, 1773, it was "Voted the sisters may wear the laces that are now on their clothes." The following is an extract from the record of the meeting of the church September 7, 1774: "Dea. Powers brought a charge against Dea. Coffin for judging the church covetous and arbitrary. Evidences. Bro. Eleazer Chadbourn says that Dea. Coffin said Sept. 3, 1774, that he could not walk with us and that it sprung from a covetous disposition, and that if we persisted in it we should be more arbitrary than the Standing Order. Also Dea. Harmon and Bro. Samuel Harmon say the same in substance according to the best of their remembrance. Voted that Dea. Powers' charge against Dea. Coffin was supported and proved. That Dea. Coffin's reasons for his charge against the church were not sufficient. To meet for fasting and prayer next Wednesday at Dea. Coffin's." In the record of the next meeting there is an indication that this matter was not easily settled. "After much conference the brethren who were present agreed to walk together, except Dea. Coffin." There is no further mention of this trouble in the church records until July 7, 1777, when the church met at Dea. Powers, "and Dea. Coffin, upon his confessing he was sorry he had spoken as he did and did not keep his thoughts to himself, &c., was received into fellowship with the church." Not all of the meetings, however, were devoted to these minor matters or cases of discipline. There were times when the "power and glory of the Lord" were especially manifest.

About the middle of July, 1773, a request was received from a number of Baptists in Lebanon for the appointment of a committee of the Sanford church to consult with them as to the propriety of their uniting with that church or of organizing another church in Lebanon. Elder Tingley, Dea. Powers and Bro. Edward Harmon accord-

ingly visited Lebanon by direction of the church. After due inquiry they concluded that it would be better for the Lebanon brethren to unite with the Sanford church; and this they did.

At a meeting of the church July 2, 1774, Tozer Lord, a member "of the branch church at Lebanon" stated that it was the desire of the brethren there "to embody in a church by themselves," and the suggestion met with the approval of the Sanford church. In the record of a meeting of the Sanford church held Aug. 6, 1774, occurs the following: "Dea. Powers made return from Lebanon that the church there is embodied in peace."

There is no entry in the Sanford church records from Nov. 15, 1774, until May 11, 1776, when the following appears: "After long declension, etc., church met at Dea. Powers."

The Berwick church, however, increased in numbers, and in 1776 a division of the church was found to be desirable.¹ The members of the church living in the north part of the town united with the Baptists in Madbury, N. H., in organizing the "Berwick and Madbury church." Those who remained adopted the name of the "Berwick church at Great Hill." Of this new church across the New Hampshire line William Hooper² was ordained pastor at Berwick Aug. 14, 1776. Previous to his ordination he

¹ Joshua Emery, who for many years was minister of this people, was never ordained. He was assisted in preaching by Mr. Joshua Eaton. Under their "united and well-directed efforts, the church, like the rising sun, cast its cheering beams over the surrounding darkness and sent forth its healthful influence into the new and growing settlements." But the church had its trials. In the records of the Sanford church under date Sept. 21, 1774, occurs the following entry: "A request of the Baptist church of Christ in Berwick to this church, requesting us to send chosen men to sit with them and others in council upon difficulties subsisting between them and Bro. Joshua Emery was read and voted in the affirmative, and chose Dea. Powers and Dea. Harmon." All the light the Sanford records throw upon the trouble at Berwick is found in these words in the record of a meeting held November 15: "Upon inquiry the committee to Berwick made return that they were not accepted."

² Mr. Hooper was a member of the convention that framed the Constitution of the State of New Hampshire, and in the debate with reference to religious liberty and the entire separation of church and state took an active part, but the opposite view prevailed. Noah Hooper, his son, became a successful Baptist minister. His grandson, Rev. Noah Hooper, was for many years pastor of the Baptist church in Exeter, N. H.

was a member of the Berwick church. Dr. W. H. Shailer¹ says of him: ‘He was a man for the times, and though stigmatized and persecuted by the ‘Standing Order,’ he manifested great decision and boldness, and was not a man to be deterred by opposition or ridicule from preaching the truth, and performing what he believed to be duty. His talents, his firmness, and his zeal gave him an influence over others greater in many instances than the individuals themselves were willing to admit. He was called a ‘New Light’ preacher, a term by which the Baptists were then generally known; a term given in reproach, yet having a significance and adaptedness not dreamed of by those with whom it originated. It was a new light which emanated from them and their instruction, shedding its rays upon several important subjects connected with the welfare of Zion; a light not new in the absolute sense, for it had shined brightly in the primitive church, but which having been hidden for ages was new to those among whom it was now shining as in a dark place; a light which revealed more clearly the great doctrine of ‘soul liberty,’ or the right to worship God according to the convictions of the individual intellect, and the dictates of the individual conscience; new light in regard to conformity to civil and ecclesiastical authority, when it involved non-conformity to the authority of God; new light in regard to the organizing of a church of Christ, on the basis of an entirely regenerated membership of immersed believers, and hence new light in regard to the nature and design of the ordinance of baptism and the terms of church fellowship.’”

The Revolutionary War was now in progress and the energies of the people were largely enlisted in the effort to secure the independence of the colonies. Rev. Hezekiah Smith of Haverhill was a chaplain in the Continental army. He was present at the battle of Bunker Hill, became the intimate friend of Washington and served

¹ Historical Discourse preached in Hallowell June 20, 1776.

with distinction throughout the war.¹ The Baptists of New England generally, as throughout the colonies, were among the first to pledge to the cause their lives and honor. Their attitude is well expressed by Backus. "Since the Baptists have often been oppressed in this land, and would have suffered more than they did, had it not been for restraints from Great Britain, how came they to join in a war against her? Many have wondered at it, and some have censured them severely therefor. But they had the following reasons for their conduct: 1. Where Episcopalian have had all the power of government, they have never allowed others so much liberty as we here enjoyed. In England, all are taxed to their worship, while none are admitted into civil offices but communicants in their church. In Virginia, they cruelly imprisoned Baptist ministers, only for preaching the gospel to perishing souls without license from their courts, until this war compelled them to desist therefrom. Of this we had incontestable evidence. Therefore we could have no rational hopes of any real advantage in joining with them. 2. The worst treatment we here met with came from the same principles, and much of it from the same persons as the American War did. Many proofs of this have already been given, and more are at hand if called for. 3. The first Baptist minister in America publicly held forth, that all righteous government is founded in compact, expressed or implied, which is equally binding upon rulers and ruled; so that every officer, whether succeeding or elected, who intermeddles in any matter not fairly derived from thence, goes beyond his commission. When therefore our countrymen adopted these principles, and founded their opposition to arbitrary claims wholly thereon, how could we avoid joining with them? For 4. Those claims appeared to us absolutely unjust, and a direct violation of the immutable rules of truth and equity; so that a concurrence with them would have brought such

¹ See Guild's Chaplain Smith and the Baptists for Hezekiah Smith's Revolutionary record.

guilt upon our consciences, as is infinitely worse than all the frowns of men. 5. Though heavy corrections were to be expected, yet a strong hope was begotten of final deliverance to this land; the good effects whereof might hereafter return to the people who now invaded our rights. It is not pretended that our denomination were all agreed, or had equal clearness in these points, but a majority of them were more or less influenced thereby.”¹

Three churches were organized in the District of Maine during the Revolutionary War. Wells, Oct. 10, 1780; First Shapleigh, now Acton,² in 1781, and Coxhall, now Lyman, Oct. 29, 1782.

¹ History of the Baptists in New England (Ed. of 1871) Vol. 2, pp. 197, 198.

² Millet's statement is this: “Rev. Nehemiah Davis was the first Baptist to unfurl the glorious gospel banner in this place. Nor was the effort in vain. A few persons became pious Baptists, who, in 1781, united together for the worship of God.” Millet gives as his authority for this statement, Dea. J. Bragdon.

CHAPTER IV.

THE FREEWILL BAPTIST MOVEMENT.

Rev. William Hooper, immediately following the services connected with his ordination, Aug. 14, 1776, baptized in the river at Great Falls four candidates. These were Benjamin Randall, John Trefethen, Nathaniel Lord and Ephraim Foss. All four united with the Baptist church in Berwick and all became ministers of the gospel; while Randall also became the founder of the Freewill Baptist denomination.

Benjamin Randall was born Feb. 7, 1749, in Newcastle, N. H., near the mouth of the Piscataqua river. In his childhood, he tells us,¹ he was under deep conviction of sin several times, but he failed to obtain gospel peace. Sept. 23, 1770, Whitefield, who was then on this side of the sea, came to Portsmouth, N. H., and Randall attended his services. He remained unresponsive, however, to the preacher's fervent appeals. On the following Sunday, Sept. 30, Whitefield died suddenly at Newburyport, Mass. "The minister of our town went to Portsmouth to preach at the great meeting-house, and I went with him," wrote Mr. Randall.² "At noon as I went from the place of worship, I stopped with an acquaintance at Packer's Corner, and a man came riding along, and as he rode, he cried, 'Mr. Whitefield is dead. He died this morning at Newbury [port], about six o'clock.' As soon as his voice reached my ears, an arrow from the quiver of the Almighty struck through my heart, and a voice more loud and startling than ever thunder pealed upon my ears, Whitefield is dead!" At once the startled young man recalled the words of

¹The Life of Benjamin Randall. By John Buzzell (Limerick, 1827), pp. 5-9.

²Buzzell's Life of Elder Benjamin Randall, p. 13.

Whitefield to which he had so recently listened, but which he had so willfully disregarded ; and the thought at once flashed upon his mind, "O that I could hear his voice again ! But, ah, never, never more shall I hear it in this life, and he will be a swift witness against me in the judgment of the great day!" Mr. Randall's distress of mind and heart was very great for weeks, but at length, Oct. 15, 1770, he was led, as he tells us, to behold in Christ "a blessed sacrifice for sin to the full satisfaction of divine justice." The heavy burden was now lifted from his soul. "It seemed if I had ten thousand souls, I could trust them all with Jesus. I saw in him a universal love, a universal atonement, a universal call to all mankind, and was confident that none would ever perish, but those who refused to obey it." Mr. Randall at this time, Oct. 15, 1770, was twenty-one years and eight months old.¹

In November, 1772, Mr. Randall united with the Congregational church in Newcastle. In this relation, however, he did not find that spiritual blessing which he anticipated. Some of the members of the church were intemperate and of corrupt and ungodly lives, yet they came to the communion table every month without reproof. This condition of things in the church distressed Mr. Randall, and at length he opened his heart to some of his brethren, who seemed to be interested in sacred things. These came together from time to time, and a revival followed. But more and more as time went on Mr. Randall found himself out of harmony with his brethren in the church at Newcastle, and in May, 1775, he withdrew from its fellowship.

This was at the opening of the Revolutionary War. A large British man-of-war was lying near the town, and the inhabitants moved back into the country. Mr. Randall for awhile entered the military service. But his thoughts were still upon sacred things. His study of the New Testament about this time led to the conviction that believers only were the proper subjects of baptism, and that infant

¹ Buzzell's Life of Elder Benjamin Randall, pp. 18-21.

baptism was a human invention, a tradition of man and nowhere authorized by Christ or his apostles. "Although it was like taking away a right hand to give it up," he said, "yet I dared not to hold it, while I found not a 'Thus saith the Lord' for it." For awhile, lest he should wound the feelings of others, this change in his views with reference to the scriptural subjects of baptism was kept a secret in his own breast; but when in May, 1776, his third child was born, and his wife wished to have the infant christened as their other children had been, he was compelled at length to disclose to her his objections, though in deference to her wishes he yielded and the child was sprinkled.

Not long after, having brought his "entire faith and practice to the test of Scripture proof," as he says, he came to the conclusion that it was his duty to be baptized, and it was his purpose to go to Stratham, N. H., and be baptized by Dr. Samuel Shepard, a former Congregational minister who was baptized in 1771 by Rev. Hezekiah Smith, having become a Baptist by reading Norcott's work on baptism. But Randall found that others independently were having an experience like his own, and the ordination of Rev. William Hooper at Berwick, Aug. 14, 1776, provided an administrator of the ordinance nearer home.

The ordination of Mr. Hooper was an occasion of very great interest to the members of the Baptist church in Berwick; but they had an added joy in witnessing his administration of the ordinance on the day of his ordination, as these four young men were buried with Christ in baptism.

Mr. Randall while conducting religious meetings had already been under strong conviction that it was his duty to preach; but he could not bring himself to a willingness to enter upon such a work. Such was his sense of his unworthiness and unfitness for this work that he even prayed that God would take him out of the world rather than call him to the ministry of the Word. But his duty was at length made plain, and divinely led, as he believed,

Mr. Randall entered upon the work with the purpose by the help of God to devote his life to the preaching of the gospel. The power of God attended him. In his own town in connection with his labors a wonderful display of God's converting grace was manifested. Soon he was invited to preach in New Durham, N. H. There, also, converts were multiplied, as the truth was earnestly, impressively proclaimed, and Mr. Randall was asked to take the pastorate of the Baptist church in that place. The call was accepted, with the understanding, however, that he should be allowed to work elsewhere as the Lord seemed to direct. New Durham became Mr. Randall's home March 26, 1778, and there he continued to reside during the remainder of his life, a minister of Jesus Christ not by the will of men, but by the grace of God, who had called him, as he believed, into his service. Men might reject his message, as at home or here and there he preached the word, but it was because of their unwillingness to accept Christ as Saviour and Lord, and not because of any insufficiency in the provisions of the gospel. These were full and free.

Mr. Randall had not as yet been ordained. His ordination occurred April 5, 1780. He had received no special training for the work of the ministry. Following the sea with his father from the age of nine years until he was nearly eighteen, he could find only such opportunities for school instruction as a country town in New Hampshire at that early period afforded. But he had studied by himself his English Bible, and its teachings, as he apprehended them, he fully accepted. Of the views of the New England theologians of his time he knew nothing. Books were few in those days. But the influences of the Great Awakening had reached to these remote settlements, and Mr. Randall, as we have seen, in the continued revival movements, came under the influence of Whitefield, as this fiery evangelist made his way into New England and with persuasive eloquence called upon men to repent of their sins and become reconciled unto God. In Mr. Ran-

dall's preaching, as he entered upon the work, there was doubtless little more than the plainest, simplest statements of gospel teaching. He asserted the lost condition of man as a sinner, exalted Christ as an all-sufficient Saviour, and closed with an exhortation, urging upon his hearers instant action in fleeing from the wrath to come. A somewhat forceful personality, doubtless, added to the effectiveness of the message.

In his preaching Mr. Randall supposed that he was in entire agreement with his Baptist brethren. Concerning the theological views held by Baptists generally at this time he knew absolutely nothing. Calvinism and Arminianism, he tells us, he had never heard discussed. "As the doctrine of Calvin had not been in dispute among us," he wrote, "I had not considered whether I believed it or not. But as the Lord had shewed me an universal atonement, and fulness enough in Christ for all men—the appearance of grace to all men—that the call of the gospel was to all, and that God was not willing that any should perish—that same love constrained me to go forth, and call upon all men to come to Christ and be saved."¹

But early in 1779, Mr. Randall was unexpectedly requested in a public meeting by one of his older brethren in the ministry to tell why he did not preach election according to Calvin's doctrine. The name of the minister who made this request Mr. Randall did not give. The articles of faith in general use among Baptists at that time were what is known as the Philadelphia Confession of 1742. This was the London Baptist Confession of 1689, which was the Westminster Confession of Faith adapted to Baptist uses, and of course was strongly Calvinistic. "Those whom God had predestinated unto life," said the Philadelphia Confession, "he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature to grace of salvation by Jesus Christ. . . . This effectual call is of God's free and special grace alone,

¹Life of Elder Benjamin Randall by John Buzzell, p. 75.

not from anything at all foreseen in man, nor from any power or agency in the creature co-working with his special grace ; the creature being wholly passive therein, being dead in trespasses and sins, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.”¹

No one at this time was better informed in reference to the Baptists of New England than Isaac Backus. In a statement with reference to their doctrinal beliefs he says :² They believe : “2. That in infinite mercy the eternal Father gave a certain number of the children of men to his beloved Son, before the world was, to redeem and save : and that he, by his obedience and sufferings, has procured eternal redemption for them. 3. That by the influence of the Holy Spirit, these persons individually, as they come into existence, are effectually called in time, and savingly renewed in the spirit of their minds.”

Not so had Benjamin Randall read his Bible. This was not the teaching he had heard from the lips of Whitefield. He believed that the atonement of Christ rendered salvation possible to all. This was the gospel he had hitherto preached and he knew no other gospel. When, therefore, he was asked why he did not preach the doctrine of election as held by Calvin, he made the prompt reply, “Because I do not believe it.” A long and earnest discussion followed, but Randall could not be moved from the position he had taken. With renewed interest he turned to the Scriptures, resolved not only to know so far as it was possible what the Bible teaches, but to follow its teachings whithersoever they might lead. No new light for him, however, broke from its pages, and his study of God’s Word only made more clear what he regarded as the rocky strength of his position.

Those were strenuous days in religious circles, and the

¹ Article X: 1 and 2.

² History of the Baptists of New England (Weston’s Ed.,) Vol. 2, p. 232.

lines of the contestants were more and more sharply drawn. In July, 1779, at the Baptist meeting-house in Gilmanton, N. H., Mr. Randall was called upon to answer for himself in a public assembly. A debate followed the presentation of his views and this was continued the greater part of two days. It was a sort of summer school in theology to the large audience called together by the discussion. "I have no fellowship with brother Randall in his principles," said his leading opponent at the close of the discussion. It is worthy of note that neither Mr. Randall nor those who were in agreement with him were disfellowshiped by the churches with which they were connected. Those are supposed to have been days of church discipline, when there was much "hewing to the line," but while there were discussions, we do not read of heresy trials. "I applied to the church to which I belonged for a dismission," says Mr. Randall, "but they would never grant it. Neither was there ever a committee appointed by the church to labor with me, that ever I knew of, and so they let me alone."¹

Those Baptist fathers along the frontier of southwestern Maine and over the border in New Hampshire were evidently men who, while contending stoutly against what they believed to be erroneous and harmful doctrine were unwilling to make the holding of such doctrine an occasion for exclusion from church membership. They would allow time for the further and better understanding of the teachings of God's Word, yet more on the part of their opponents it may be, than on their own part. They thus in nowise assailed the Christian character of Randall and those in agreement with him, and left them to work out their own destiny as followers of a common Master.

But the breach that separated Randall from his Baptist brethren continued to widen. In August, 1779, a branch of the Berwick Baptist church in Barrington, N. H., was organized as an independent church. Rev. Tozer Lord, who in October, 1776, was ordained as pastor of the Bap-

¹ Life of Elder Benjamin Randall by John Buzzell, p. 80.

tist church in Lebanon, Maine, but had accepted anti-Calvinistic views, became pastor of the Barrington church. In March, 1780, Mr. Randall united with this church without dismission from the Berwick church. His ordination to the work of an evangelist followed at New Durham April 5, 1780. Mr. Lord preached the sermon and Edward Lock, who united with the Baptist church in Gilmanton, N. H., in 1775, gave the hand of fellowship. Mr. Lord continued to preach in Barrington several years, although his home was in Acton, Maine. In 1800, he removed to Athens, Maine, where he died in March, 1830. He never formally connected himself with the Freewill Baptist denomination, although in sympathy with the movement. Mr. Lock, in December, 1779, requested dismission from the Baptist church in Gilmanton in order to unite with the separate or independent church in London and Canterbury, N. H. A council, called to consider this request, was held Feb. 16, 1780. It was the decision of the council that Mr. Lock had departed from the faith, and should confess his error and return. This he declined to do, and a few weeks later he received ordination at the hands of Rev. Tozer Lord and united with the London and Canterbury church. About two years later a majority of the members of this church, including Lock, went over to Shakerism.¹ The church of which Rev. Tozer Lord was pastor lost its visibility about the same time.

Having been ordained, Benjamin Randall proceeded to organize at New Durham, N. H., a church consisting of brethren and sisters who were in agreement with him in his doctrinal views. His own account of this transaction is as follows: "There being a considerable number of brethren and sisters at New Durham and its vicinity, we had it in contemplation to embody as a church by ourselves, and were still of opinion that there must be some written articles of faith, and a written covenant for us to sign; although we concluded that the scriptures of

¹ In 1792 Mr. Lock, having lost his interest in Shakerism, removed to Chesterville, Me., and was restored to membership among the Freewill Baptists.

truth were the only rule of faith and practice." He accordingly prepared thirteen articles, and also a covenant.¹ "After the above named articles and covenant were drawn up," says Randall, "and laid before the members on the 30th of June, 1780, we all, in a solemn manner, by prayer and supplication to the Lord, covenanted together in the fear of God, and signed our names to the above instrument. This is the beginning of the now large and extensive connection called Free Will Baptist."²

At the time, however, Mr. Randall and his associates had no thought of founding a new denomination. "They organized simply as a Baptist church, hoping that the power of the truth and Christian forbearance would yet enable them to work harmoniously with their Calvinistic brethren."³ Indeed the church organized by Mr. Randall was "The Baptist church at New Durham."

But, according to his biographer, Mr. Randall still labored "under peculiar trials in his own mind; for although he was confident that God had converted his soul, and had called him to preach the gospel, there were several passages of scripture which he did not fully understand, and as he was now placed as the mark of opposition, his opposers would often throw those passages in his way, in order to confute him, viz., such as Rom. 8: 29, 'Whom he did foreknow, them he also did predestinate,' &c. Eph. 1: 4, 'According as he hath chosen us in him,

¹ The covenant prepared by Mr. Randall was as follows:

"We do now declare that we have given ourselves to God: and do now agree to give ourselves to each other in love and fellowship; and do also agree to take the scriptures of truth for the rule of our faith and practice, respecting our duty toward God, our neighbors and ourselves.

"We do promise to practice all the commands in the New Testament of our Lord and Savior Jesus Christ, so far as they are now, or shall be made known to us by the light of the Holy Spirit of truth, without which, we are sensible, we cannot attain to the true knowledge thereof. We also promise to bear each other's burdens, and so fulfil the law of love, which is the law of Christ. We do further agree to give liberty for the improvement of the gifts of the brethren, and to keep up the worship of God, and not to forsake the assembling of ourselves together, as the manner of some is. We do likewise further agree not to receive any person into fellowship, except they give a satisfactory evidence of a change in life and heart; and also promise to submit to the order of the Gospel as above. Amen."

² Buzzell's Life of Elder Benjamin Randall, p. 84.

³ Stewart's History of the Freewill Baptists, p. 55.

before the foundation of the world.' And Rom. 9: 13, 'Jacob have I loved, and Esau have I hated.' 'Many are called, but few are chosen, &c.'” Mr. Randall made no attempt to reconcile these passages with his teachings, but simply said he believed that if they were “fully understood they contained a sense which run parallel with the universal call of the gospel.” And yet he was troubled on account of these passages. But there was an end of his trial in July, 1780. He had a manifestation, an experience. “I saw,” he says, “all the scriptures in perfect harmony; and those texts, about which my opposers were contending, were all opened to my mind; and I saw that they ran in perfect connection with the universal love of God to men—the universal atonement in the work of redemption, by Jesus Christ, who tasted death for every man—the universal appearance of grace to all men, and with the universal call of the gospel.” The “scene was withdrawn,” and Mr. Randall had no further trial with reference to the meaning of those passages of Scripture. Whether he was in the body or out of the body at the time, he said he could not tell. His biographer very naively adds, “It would doubtless have been very gratifying to my readers, if Elder Randall had given a short specimen of his extraordinary view of the construction and plain meaning of those controverted subjects, to which he alludes.”

In February, 1781, Mr. Randall organized a church in Tamworth, N. H., and during the same year he organized another church in Barrington. Then he made a journey eastward as far as the Kennebec river. In eighteen months there were nine churches in the new fellowship. In each of these churches Mr. Randall established a monthly meeting, and these were so arranged that he could conveniently attend them, and they, by their messengers, could also visit each other. Later quarterly meetings were added, and at length yearly meetings as the necessity for a more compact organization appeared.

The communion question arose in the New Durham

church. At a conference Sept. 12, 1781, this inquiry was raised, "Is it duty to commune occasionally with such as have not been baptized by immersion?" There was "long labor" and then the question "was referred for further consideration." At a quarterly meeting held in March, 1784, the Woolwich church introduced the question in this form: "Is it right to commune occasionally with persons who have never been baptized by immersion?" The answer of the meeting was this: "It is the mind of the meeting that we need not trouble ourselves about this question now, as we have never had any trial with it." Early in 1785, however, the church in New Durham took up the question again, and the following vote was passed: "We believe it duty, for the future, to give leave to such brethren as are not baptized by immersion, whom we fellowship in the spirit, to commune with us occasionally if they desire it." It was not until several years afterward, however, that the record is found of "a general invitation;" but church membership was implied.¹

The growth of the new movement was not rapid. In 1790, there were in the churches connected with it only eight ordained ministers, ten licensed preachers and about four hundred members. But from this time a larger degree of prosperity was manifest. Commencing with 1797, a widespread revival was in progress in New England as elsewhere in the country, and the churches connected with the new movement naturally shared in the results. In 1804, when these churches in the Province of Maine petitioned the General Court of Massachusetts for incorporation as a religious body, they had a membership of about two thousand.²

In the action which was taken with reference to incorporation this language was used: "Voted, that it is the mind of this meeting to petition the General Court of Massachusetts, that all the Freewill, Antipedo Baptists in

¹ Stewart's History of the Freewill Baptists, pp. 100, 101.

² Greenleaf's Ecclesiastical Sketches, p. 272.

said state may be incorporated into a society by the above name."

Inasmuch as at the beginning of the movement separation from the Baptists by Randall and his associates was not anticipated, the churches they organized were regarded by themselves as Baptist churches. Those who joined them were for some time designated by others as Randallites, General Provisioners, Freewillers, Open Communionists, in the absence of any designation of their own. In the certificates given by an ordaining council in 1799, the term "Freewill Baptist," occurs. Stewart says: "Here for the first time, in all the old records or historical papers, do we find the term Freewill Baptist. . . . Let it be remembered that Randall and his associates refused to acknowledge the name Freewill Baptist for twenty years after the separation, and when they first placed it upon their records, in preserving a copy of the above certificates, it was certainly not received with favor. Many of the fathers lived and died objecting to the name, but a majority finally acquiesced in its use. As the denomination has too often been content to occupy the retired place assigned it by others, so the name finally assumed was by no means the one of their choice, but the one their opposers had fastened upon them."¹

It is plain from this narration that the Freewill Baptist movement had its beginning among the Baptists of Maine, and was one of the results of the great religious awakening in New England which followed the preaching of Whitefield during the period marked by his successive visits, beginning in 1740 and continuing until his death at Newburyport in 1770. The impassioned, even eloquent presentation of gospel truth which characterized Mr. Whitefield's evangelistic activity was in striking contrast with the formal, unimpassioned preaching of the ministers into whose pulpits he came. "His fame as an evangelist had preceded him and had enkindled anticipation of the beneficial results to follow his coming. His meth-

¹ History of the Freewill Baptists, pp. 175, 176.

ods were novel, and his endowments for his undertaking certainly large. The ministers of New England at this period, with very few exceptions, preached from closely written manuscripts, which must generally have been held in the hand, and often near to the eyes, and their preaching was with few graces of manner or elocution. Here suddenly appeared among them a young man of twenty-six years of age, whom nature had endowed with some of the greatest gifts of an orator,—a splendid physique, a marvelous voice, a vivid dramatic power,—one who seemed to pour forth his torrent of apparently unpremeditated eloquence without fatigue or study. It was a novel experience to listen to such a man. American congregations had never heard the like.”¹

The influence of Whitefield’s evangelistic labors in his visitations of 1740, 1744, 1754, 1764 and 1770, extended to the remotest part of New England. In many a heart, doubtless, as in that of Benjamin Randall, the tidings of Whitefield’s sudden death made an impression which his gospel message, however eloquently delivered, failed to produce. But the influence of the great evangelist was even more widely carried by the itinerating preachers who caught his spirit and went everywhere preaching the word. Also lay-exhorters and gospel workers there were, men without the training of the schools, who having experienced the grace of God in their own hearts were moved, divinely as they believed, to go forth and tell what great things God had done for their own souls.

Whitefield was a Calvinist and believed strongly in the elective purposes of God; but none the less did he exhort men to repent of their sins and grasp by faith the hand of one mighty to save, as if everything depended upon their own unaided efforts. It was so with those who caught his spirit and followed in his footsteps. The appeal of preacher and lay-exhorter was made to men and women as if the choice was with them whether they would

¹Some Aspects of the Religious Life in New England, by George L. Walker, D. D., pp. 92, 93.

forsake their sins and lead a new life, or continue unrepentant. It mattered not how strong their creeds were in asserting the sovereignty of God and his elective purposes, they bore down upon their hearers for an immediate decision, urging them to flee at once from the wrath to come. Calvinism and Arminianism were terms unknown, or if known were unheeded. Man was a sinner, Christ was a Saviour, and those who had not already renounced their sins should do so and accept Christ as Redeemer and King.

It was this kind of preaching and exhorting that prepared the way in the Province of Maine for the movement which was commenced by Benjamin Randall and led to the establishment of Freewill Baptist churches. It was because he was familiar with this kind of preaching, and had heard no other, that Randall was led to suppose he was in full accord with his Baptist brethren in proclaiming free grace and teaching that the gospel call is to all, that the Holy Spirit enlightens all, and that to every one is given the ability to accept or reject the provisions of the atonement made by Christ. He had heard no other gospel, and he preached that which he had received.

The position which Randall held at that time is in entire harmony with that which Maine Baptists hold at the present day. The opposition which he encountered among his Baptist brethren was based upon doctrinal expressions like those in the Philadelphia Confession of Faith. But these were already undergoing modification in Baptist circles in New England. The discussions which had their origin in the Freewill movement aided in this modification. Much more powerful, however, was the influence of Andrew Fuller, the gifted pastor of Kettering, England, who in 1785, in opposition to the hyper-Calvinistic views of his brethren, published his "Gospel Worthy of all Acceptation." A conflict followed in which Fuller bore a heroic part. His "Calvinistic and Socinian Systems Examined and Compared," and his "Gospel its Own Witness," were powerful instruments in modifying the

extreme views that had hitherto been held by Baptists in England. These writings found their way into New England and aided in bringing about a like result here.

This modification of doctrinal views was recognized in the New Hampshire Articles of Faith adopted in 1833, and which found ready acceptance in our New England Baptist churches. Article VI., on the freeness of salvation, reads as follows: "We believe that the blessings of salvation are made free to all by the gospel, that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation."

Because of this doctrinal change among Baptists, the Freewill Baptist movement failed to make the impression which it otherwise doubtless would have made. After the early discussions in the Baptist churches occasioned by the views of Randall and his associates, no further notice of the movement seems to have been taken. The minutes of the Baptist associations in Maine at the close of the eighteenth century and the beginning of the nineteenth contain no references to it. One would not learn from these minutes that any such movement was in progress. The labors of Baptists and Freewill Baptists in general were not on the same fields, and the fields on which the Baptists spent their strength were as many and as large as they could in any way properly cultivate with the laborers at their command.

CHAPTER V.

POTTER, MACOMBER, CASE.

Nathaniel Lord, who with Benjamin Randall and two others was baptized by Rev. William Hooper on the day of Mr. Hooper's ordination, became pastor of a Baptist church in Wells. Its constituent members were from converts in connection with Mr. Lord's evangelistic labors, and they called him to be their shepherd and guide. The church was recognized October 10, 1780, by a council convened at Wells, composed of delegates from the churches in Berwick, Brentwood, Stratham, Epping, Deerfield and Sanford, and consisted of fourteen members.

In Coxhall, now Lyman, a Baptist church of twenty-nine members was constituted March 5, 1782, in the dwelling house of Jacob Rhodes and Simon Locke. The latter, as a licensed preacher, had aided in the formation of the church, and was ordained as its pastor, a relation which he sustained forty-nine years. A faithful preacher of the gospel, he lived a useful life, and entered into rest Sept. 6, 1831.

In the summer of 1782,¹ Rev. Nathaniel Lord of Wells,² on his way from the islands of the Kennebec where he had held religious services, stopped in Potterstown now Bowdoin and preached. A revival had been in progress in

¹ "In 1781 there was no appearance of any Baptists or ministers of that order in Maine, eastward of the county of York. In 1782 God did visit these ends of the earth in mercy, and many reformation were experienced in our towns and plantations." Narration of the Experience, Travels and Labours of Elder James Potter, p. 25.

² "Of the early life of Mr. Lord, we have no information. From the beginning of his ministry with this church [Wells] till death closed up his work on earth, 1832, at the age of 78 years, he officiated as pastor 18 years with the church in Wells, and 28 with the church at Berwick. It is said of him that 'he was eminently useful as a preacher and pastor.' The last sermon he preached was an affectionate address to his brethren, from the words, 'See that ye fall not out by the way.' Millet's History of the Baptists in Maine, p. 36.

the place several months. Among Mr. Lord's hearers was James Potter, who had united with the Congregational church in Harpswell, but by his subsequent study of the Scriptures had been led to embrace Baptist views, both as to the subjects and the act of baptism. "I saw myself unbaptized," wrote Mr. Potter "and all others, who were not baptized by immersion upon a profession of faith." His friends labored with him. "They attempted to prove," he says, "that Enon was a small place of water, and Jordan not more than ankle deep." But he was immovable from the position he had taken. He did not, however, at once withdraw from the church with which he was connected. Mr. Lord preached twice at Potters-town. "After service was over," says Mr. Potter,¹ "he went out and sat down with about fifty young Christians around him, and we did rejoice and praise God together. I then spoke to him, and informed him that I heard he was a Baptist. He said he was. I desired him not to tell one word of what he held to, because they say I am a Baptist—and I will relate to you what I believe. I did so, concerning the faith and order of the primitive church of Christ, as I received it from the Scriptures. He said if I believed what I had told him, I was a Baptist, for I had told everything the Baptists believe and hold."

Mr. Potter was at that time forty-eight years of age, having been born in Brunswick, Feb. 22, 1734. He was a prosperous farmer, a man of influence, and his conversion at the age of forty-seven made a deep impression upon the community in which he lived. An earnest desire that all about him should inherit like precious faith filled his soul, and he visited his neighbors and friends urging them to accept Christ as their Saviour and Redeemer. A powerful revival of religion followed. The work extended to other towns. Mr. Potter spent a week in Litchfield, and a work of grace was commenced there. Then he went to the southeast part of Brunswick, and a religious interest

¹ Narration of the Experience, Travels and Labours of Elder James Potter, p. 17.

was awakened there. Afterwards he visited Bowdoinham, where he preached from house to house, and "as many as forty gave satisfactory evidence of a change; numbers likewise came from Pownalborough, some of whom professed to find peace." Of his experiences in these evangelistic labors he has left an interesting record. "I found in every place that I visited," he says, "numbers to attend, but the best of all was that a divine power attended to awaken, convince and convert sinners. To many it was a strange thing, to see such a worldling leave his business and become a preacher, which they never had seen before. Some of the clergy cavilled much with me: one of them asked me if I thought God ever sent me to preach? I answered yes. He asked when I spoke to the people, if I called it preaching? I told him I delivered what was given me, and left it with those who heard me to call it what they pleased. He asked me if I took a text of Scripture? I answered that I commonly began with a text, and quoted many others while speaking. If (said he) you are called of God, why do you not work miracles? I answered that man never did work a miracle, but Jesus Christ, being with his ministers, works miracles by them. I then asked him if he discovered amongst his people those who confessed they had been trusting to refuges of lies, and inquiring what they should do to be saved? Others who had been wicked, profane persons, becoming sober, righteous and godly? These, I told him, were miracles which God wrought by his ministers."¹

About the same time in which Rev. Nathaniel Lord preached in Bowdoin and met Mr. Potter, Mr. Job Macomber of Middleborough, Mass., came into the District of Maine.² He was the son of a Congregational deacon, but in 1772 united with the Baptist church in Middleborough

¹ Narration of the Experience, Travels and Labours of Elder James Potter, pp. 17, 18.

² In 1778, Congress having assumed appellate jurisdiction of all maritime causes, as incident to the rights of making peace and war, divided the State of Massachusetts into three districts, the southern, middle and northern. The northern embraced the counties of York, Cumberland and Lincoln and acquired the distinctive name, "District of Maine," which it retained until the separation.

of which Rev. Isaac Backus was pastor. He was licensed by the church to preach and for awhile devoted himself to missionary work in Massachusetts. He had served in the French and Indian War,¹ and according to tradition he served as a chaplain during most of the Revolutionary War. In the autumn of 1782, he came to Maine. He preached awhile in New Gloucester, and in the diary of Mr. Backus, under date of Oct. 2, 1782, is the following record: "Elder Nelson and Jeremiah Basset from Taunton church, and Elder Job Seamans and Jacob Newland from Attleboro', met here with our church, to consider a request from the Baptist church in New Gloucester, that we would ordain brother Job Macomber as a gospel minister. Upon mature deliberation, we found that their request was not to ordain him as their pastor, and we had not clearness in ordaining him as a minister at large, and so did not do it."

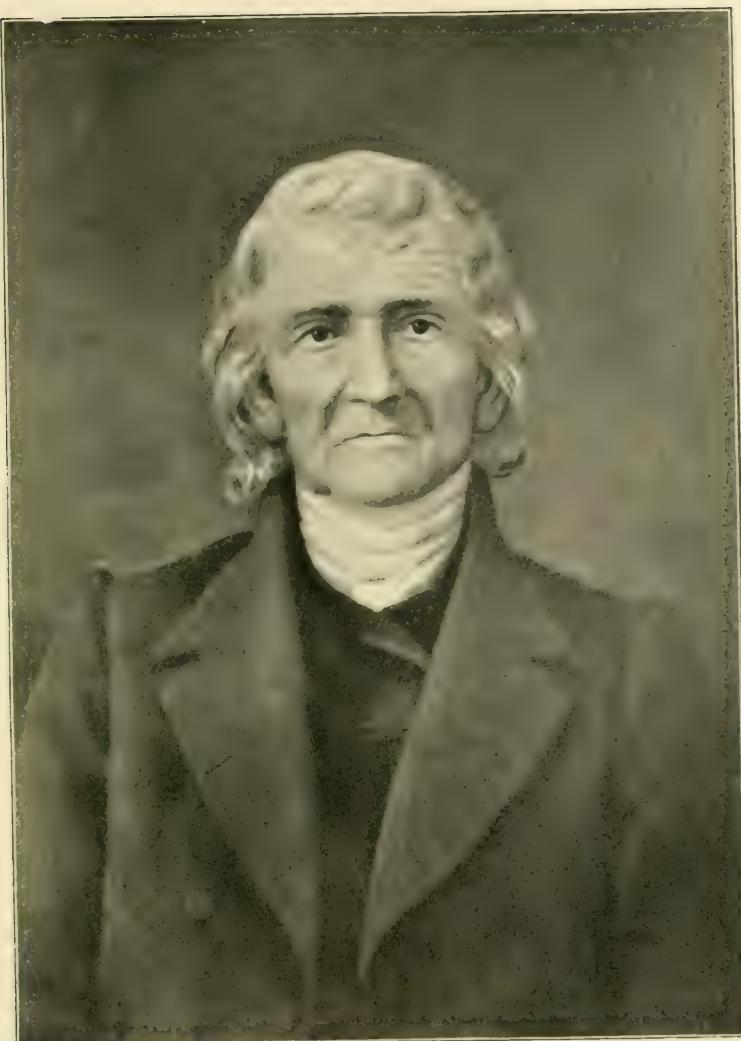
Early in December Mr. Macomber visited Parker's Island, near the mouth of the Kennebec. Here he found trace of the labors of Rev. Nathaniel Lord. In a letter to Mr. Backus, dated Jan. 7, 1783, he writes: "We found there had been a great and marvelous work begun about a year and a half before; and no Baptist minister being nearer than Nathaniel Lord, hearing of them he went to see them and baptized a large number. I cannot now give you the particulars, but they informed me that about sixty had been baptized on this island and on another some eight miles from them."

It was while he was at Parker's Island that Mr. Macomber heard of a wonderful work of grace at Potters-town, and he hastened thither, arriving Jan. 10, 1783. In his letter to Mr. Backus, Mr. Macomber says: "We found the work had begun eighteen months before, and had been so wonderful among men, women and children, that as they told us, there were none left in the town to

¹ A Fourth of July poem by Mr. Macomber, delivered July 4, 1806, makes mention of his war experiences. The edition in the possession of the writer of this volume was published in 1826.

oppose them." Here Mr. Macomber met James Potter, who told him "he had been a week from his family in a town called Bowdoinham, where there were signs of a great work, some in almost every family being under deep concern for their souls." In this way, doubtless, Mr. Macomber's thoughts were directed for the first time to the place which was to be his field of labor to the close of his life.

Mr. Backus read Mr. Macomber's letter to Isaac Case, who was impressed with the needs of the destitute fields in the District of Maine. Mr. Case was born in Rehoboth, Mass., Feb. 25, 1761. Serious thoughts, he tells us, were awakened in his mind when he was about nine years of age, and these continued until he was eighteen, when he was led to accept Christ as his Saviour and united with the Baptist church in Dighton. His great desire now was to advance the cause of his divine Redeemer. The claims of the Christian ministry were impressed upon him, but he looked upon himself as unqualified for the work. He could read with difficulty, and how, without an education, could he proclaim the unsearchable riches of Christ? His prayer, nevertheless, was, "Lord, what wilt thou have me to do?" He received some encouragement from Joshua 1: 5, "There shall not any man be able to stand before thee, all the days of thy life: as I was with Moses, so I will be with thee." The words suggested the thought that in God he had such a helper as the great leader of Israel, and for a season the path of duty was made plain. An opportunity was soon presented in which he made a trial of his gift. A meeting was appointed in a small house near his own home, and he was invited to preach. So many came together that the house could not contain the people, and the service was held in the open field. Mr. Case took as his text John 14: 17, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." In his own account of this service he says: "I was much straitened, and got through the exercise with difficulty, so that I did not answer my



REV. ISAAC CASE.

own mind, nor the mind of my hearers. From this circumstance, I was ready to conclude that I was mistaken respecting my duty, and was deceived in my exercise about preaching." He did not, however, wholly relinquish his thoughts concerning the ministry. He accepted other invitations to preach, but as his efforts were still unsatisfactory to him, he searched his heart, and came to the conclusion that pride ruled it, and that he coveted a greater gift than he possessed. The result was that he resolved to use the gift he had received from God, and leave the result with him. If the Lord gave him only ten words he would speak them, and if he was pleased to give him more he would speak them. "Thus," he says, "I ventured out, not having on Saul's armor, nor with the advantage of being brought up at the feet of Gamaliel; but I was brought down to the feet of Christ, and was taught of him; was furnished with the sword of the Spirit, which is the word of God."¹

Accordingly Mr. Case went from place to place, having at times a good degree of freedom in speaking in public, but at other times having no satisfaction in the presentation of his message. He visited Cape Cod in the winter of 1780-1, and conversions accompanied his labors in Harwich and Barnstable. In a diary kept in 1783, Mr. Case records his labors as a missionary in the northern part of central Massachusetts, and also in Vermont. He returned to Rehoboth about the last of June, 1783, and during July he was again with the brethren at Barnstable and Harwich. On Monday, August 18, he visited Rev. Isaac Backus at Middleborough. It was doubtless at this time that Mr. Backus read to Mr. Case Mr. Macomber's letter. Its tidings stirred his soul. In this letter he heard a Macedonian cry.

As yet, however, he had not been ordained, and a council with a view to ordination was called by the Dighton church August 28, the council to be held September 10. The delegates came together on that day. In

¹ Manuscript narrative.

his journal Mr. Case says: "I told my experience and call to preach the gospel. They all manifested satisfaction. Elder Thompson [of Swansea] preached the sermon from 1. Cor. 4.1, and then Elder Goff, Elder Simmons, and Elder Carpenter laid their hands upon me and prayed. Elder Carpenter gave me a solemn charge. Elder Goff gave me the hand of fellowship."

The day following, having parted with his mother—his father had died six years before—Mr. Case left his home in Rehoboth and started on his "journey eastward." Some time was spent at Newton with Elder Blood. At Haverhill he called to see Rev. Hezekiah Smith, and took breakfast with him. At Brentwood, N. H., he found that Dr. Shepard was absent from home, but conversation with his wife seems to have lightened the burdens, which, as his journal shows, the journey had imposed upon him, for he says, "I found her to be one who loves the truth; felt more comfortable in mind. The Lord was pleased to solemnize my heart, and enable me to trust in him." Here, and in the vicinity, Mr. Case remained until October 7, accepting invitations to preach which came to him from various places. Continuing his journey, he called on Rev. William Hooper at Madbury. In Berwick he stopped at the widow Lord's. Two of her sons were Baptist ministers. "Nathaniel lives with his mother," he records, "but was not at home, having gone to Kittery with Mr. Joseph Crowell." Thither he followed and heard Mr. Crowell preach. He also accepted frequent invitations to make known his own message. "In the border of Falmouth, called Stroudwater," he attended the funeral of a child, and preached a sermon. October 19, he was in Gorham, where he preached "to a few people with some freedom," but he had little satisfaction in preaching or talking with them. October 21, he reached Brunswick. Hitherto in his journey he had found a resting place with his brethren in the Lord. At Brunswick he must tarry for the night at the public house. Brunswick at that time was a small hamlet. Only a few of its dwelling houses

were painted. It had as yet no post office. "When a letter was received from any old home of ancestors in Massachusetts it was brought by some coaster to Maquoit, or by Richard Kimball, who went through on foot, from Portland to Bath, once a fortnight, with the letters in his pocket, a costly luxury, which only the few could afford to receive who could somehow raise the two shillings eight pence postage. A little later, Luke Lombard became the more pretentious and elevated post boy, coming on horseback, perhaps bringing a welcome copy of the little Boston Gazette, of coarse brown paper, giving what might be learned of their victorious Washington, or the acts of the General Court; leaving the paper at Esquire Dunlap's grocery, where an army blanket could be bought for four bushels of corn, and a pound of tea for \$1.50."¹ Lamps, and even tallow candles, were unknown; and when the young missionary was shown to his room, a pitch pine knot lighted the way. The next morning, inquiring for some pious people on whom he might call, he was directed to the house of a Mr. Woodward, at New Meadows. Mr. Woodward and his wife received him cordially, and at their request Mr. Case preached to attentive hearers in the afternoon, and also in the evening.

The next day he held a meeting in the afternoon at Mr. Samuel Getchell's house. Hearing that a revival of religion was in progress on Sebascodegan Island, Harpswell, he made his way thither. In the darkness, through the woods, where the trees were blown down across the path, he pushed forward, and reached the place where the meeting was held about the time it was to begin. The leader insisted that Mr. Case should preach. The people listened to the young stranger with eager interest. Hearts were melted. "The Lord sent down the sweet effusions of his blessed Spirit," wrote Mr. Case; and he added this testimony, "The Lord is here of a truth." Several were converted whom the Spirit reached through

¹ Rev. Dr. A. K. P. Small's Discourse at the Centennial Anniversary of the East Brunswick Baptist Church, Sept. 8, 1885.

this sermon, among them two brothers, Isaac and Ephraim Hall, both of whom became useful Baptist ministers.

On the following day, which was Friday, he preached in the Congregational meeting-house, forenoon and afternoon, to large congregations. Then he returned to New Meadows, where he met Mr. James Potter.

With what joy Mr. Potter greeted Mr. Case can easily be imagined. "When I heard him relate his exercises of mind to visit these parts," says Mr. Potter, "I rejoiced. I heard him preach with engagedness and becoming zeal for the cause of truth, and glorified God on his behalf. I rejoiced that the Lord had sent him amongst us to preach the gospel, where the harvest was so great and laborers so few."

On the Sunday following this first meeting, Mr. Case and Mr. Potter attended the services of the Congregational church in Harpswell. Rev. Samuel Eaton, who became pastor of this church at its organization in 1753, received them "rather coolly," but invited Mr. Case to preach in the afternoon. In the evening they had a meeting in a private house.¹ The work on Sebascodegan Island now became general. "In almost every family," says Mr. Case, "some were weeping in the bitterness of their souls, others rejoicing in hope."

October 29, Mr. Case visited Bath, where Mr. Potter's labors had resulted in a work of grace. "I found a great blessing," he writes, "in following Christ in the ordinance." Returning to New Meadows and Sebascodegan Island, he resumed his labors, visiting from house to house. Tuesday, Nov. 4, was observed as a day of prayer, and in the afternoon Mr. Case baptized a woman, the first convert he had baptized in Maine. At Georgetown he heard Mr. Emerson preach, the minister of the town.

¹ In the records of the parish for 1784 there is an item which gives us a hint in reference to the results of Mr. Case's labors in Harpswell. At a meeting of the church held at the meeting-house May 31, 1784, it was voted that the deacons should be a committee to inspect the work of church members, and that the pastor had liberty "provided he sees his way clear, to baptize by immersion those who conscientiously desire it, provided they give satisfaction to the church of their faith in Christ and live holy lives."

"He preached," wrote Mr. Case, "as if he knew the truth."¹ He continued his evangelistic labors during the remainder of the year, preaching here, also at Topsham, Potterstown, Little River, Bowdoinham and Bath, and baptizing converts. Six were baptized by him at Bowdoinham, Nov. 24, 1783.

The Revolutionary War had now come to a close. The definitive treaty of peace was signed at Paris, Sept. 3, 1783. The cessation of hostilities followed. The British forces withdrew from our shores, and the American army was disbanded. Only a small part of the territory of the District of Maine had as yet been appropriated by settlers, but the eyes of thousands were now directed thitherward. To encourage soldiers and emigrants, Massachusetts offered to settlers one hundred and fifty acres of land upon the rivers and navigable waters of the district at one dollar per acre, or one hundred acres of land elsewhere to anyone who would clear sixteen acres in four years. Many Revolutionary soldiers availed themselves of this offer, and the population of the district now rapidly increased.

In the autumn of 1783, Mr. Job Macomber took up a farm² in Bowdoinham, and brought his family to his new home. In November Mr. Case visited Bowdoinham, and

¹ Mr. Emerson was ordained July 3, 1765. "In the midst of the Revolutionary War his salary, which was never more than three hundred dollars, was paid in depreciated paper money, which became at length 'of little value': the public burthens and expenses lay heavily upon the people; the towns and settlements on large rivers and navigable waters were exposed to every annoyance of the enemy, and Mr. Emerson was consequently absent from his people about four years. As soon, however, as the voice of peace was heard, he returned to the bosom of his charge, May 1, 1783. He continued his ministerial labors till 1811, when he received assistance from Rev. Samuel Sewall, previously of Edgecomb. He died Nov. 9, 1815, in the eightieth year of his age." William D. Williamson in Collections and Proceedings of the Maine Historical Society, Second Series, Vol. 6, pp. 312-314.

² "Probably his first home in Bowdoinham was the farm now owned by Captain Andrew Curtis, a mile and a half west of the village. Captain Curtis has kindly presented to the writer the deed by which Mr. M. sold this farm in 1801, with signatures perfect; also showed him the location of the house and the huge stone heaps laid by Mr. Macomber. He afterward owned a farm one mile northeast of Harward's Station, his grandsons tell us; also that he gave the proceeds of this one to an unworthy son with whom he lived awhile at the village, but who cast off his aged father to be a town pauper; that the other children gave him a home; that he died at the home of a son, a

near the close of the month he baptized six persons, who were the first to receive the ordinance in this place. Mr. Case relates the following instance as connected with this baptismal season. "After baptizing five persons who had been previously received as candidates, a woman came forward to the water and desired baptism. She was informed that if she believed in Christ with all her heart she might. She then related what the Lord had done for her soul, which relation evinced that she had experienced a work of renewing and saving grace, and consequently she was received as a proper subject of baptism. While preparing to go down into the water, her husband came forward, filled with anger and great rage, and threatened to kill himself if his wife was baptized. The husband was warned of his guilt and danger, and the wife was baptized, and instead of suicide, the man was slain by the law of God and then made alive by the blood of Christ."¹ The religious interest in the place continued, and a Baptist church was organized May 24, 1784. The town records show that Mr. Macomber was chosen "town minister" at times between 1792 and 1796. He also supplied in Topsham.

Mr. Macomber was ordained as pastor of the Bowdoinham church August 18, 1784. The ordination occurred in the open air on a stage erected for the occasion. Rev. Isaac Case preached the sermon, and Rev. Simon Locke assisted in the service.

Mr. Case meanwhile had turned his face to the eastward. He left Sebascodegan Island Jan. 21, 1784. After stopping at Bath to preach, he crossed the Kennebec on the ice Jan. 24, and preached at Woolwich in the evening. Continuing his journey he preached at Newcastle, Damariscotta, Broad Bay (Waldoboro), and reached Thomaston

mile north of Richmond Corner, and was buried beside his wife, in a neighboring yard. The association contributed to his support, and recommended the churches to do the same in the last years of his life." Rev. E. S. Small, Centennial Review of Bowdoinham Association, pp. 6 and 7. Mr. Macomber died sometime between September, 1820, and September, 1821.

¹ Case's Journal, Millet's History of the Baptists in Maine, pp. 93, 94.

on Friday, Jan. 30. Here he found a few pious souls who had spent the day in prayer and fasting in view of his coming. The next day he preached in the afternoon. Three souls were awakened at that first service. On the following day, which was the Sabbath, the house where he preached—the dwelling house of Mr. Oliver Robbins, whose wife was the only Baptist he found in the region—was crowded with eager listeners. In less than three weeks a powerful work of grace was in progress. The first baptism was on Feb. 26, when fifteen were baptized, March 12, sixteen others followed. In April, twenty-five were baptized, and May 23, six others. In a letter dated June 22, 1784, Mr. Case wrote: "I think I have seen more of the power and glory of our God since I have been in these parts, than ever I saw before, poor shelterless souls fleeing to Christ for shelter, and praising the Lord for free grace through the merits of Christ's righteousness, which runs down our streets like a mighty stream. The eyes of the blind are opened, and the ears of the deaf are unstopped."

Among those baptized was Elisha Snow.¹ He had been a prominent business man, had built vessels and owned many. Though now in middle life, he left all to follow Christ. His children shared in the wonderful work. One of his daughters, Joanna Snow, then seventeen years of age, was among the converts, and June 26, 1785, she became the wife of Mr. Case. When her brothers made

¹ "Twenty-two years before this date [1789], nine years before the Declaration of Independence, Elisha Snow had left his home in Harpswell for Wessaweskeag, now South Thomaston, to engage in lumbering. He bought a tract of one thousand, seven hundred and fifty acres of land. There he built a sawmill, and afterward a gristmill. After four years, in 1771, he moved his family to that place. His business prospered. . . . He had a store, and as a matter of course was a licensed 'retailer of spirits.' Meantime, settlers were flowing into the town of Thomaston, which was incorporated in 1777. Many of the settlers were from the north of Ireland, and therefore the first parish was of the Presbyterian order. But no minister had been settled. At a town meeting in 1783, Mr. Snow was chosen to get the first parish minister. None had been obtained, however, and no religious society had been organized, when Mr. Case arrived. . . . He immediately began to preach in his own town and vicinity, co-operating with his pastor in touring. Four years later, June 11, 1788, Backus says, he was ordained as an itinerant minister at Harpswell. . . . Mr. Snow lived to be ninety-three years old, and died in 1832." Rev. E. S. Small's Centennial Review of Bowdoinham Association, pp. 11, 12.

objection to the marriage of their sister to a man without property, Mr. Snow replied, "He is the son of a King." Mr. Snow entered upon the work of the ministry, and became a faithful, fearless preacher of the Word.

A church of fifty members was organized May 27. The company assembled in Oliver Robbins' barn. Mr. Case was moderator, and Samuel Brown, clerk. Articles of faith were adopted, and the members received from the moderator the hand of fellowship. Fourteen were baptized that day. Mr. Case was elected pastor of the church. The services, held at first in a private house, were soon adjourned to the barn in order to accommodate the increasing crowds that flocked to hear, and baptisms followed in rapid succession.

CHAPTER VI.

THE NEW HAMPSHIRE ASSOCIATION.

The desire for associational fellowship was manifested very early by the Baptist churches in the District of Maine. The Warren Baptist Association¹ in Rhode Island, organized in 1767, was too remote for more than an occasional visit by one of the Maine pastors. Nor at first were there enough Baptist churches in the district to warrant the formation of an association. But across the border, in New Hampshire, at Brentwood, there was a thrifty, growing Baptist church, and in connection with this church the churches in Berwick and Sanford organized in 1776 a conference, called, according to Millet,² "the Brentwood Conference." Out of this conference, of which Dr. Shepard of Brentwood and Rev. William Hooper of Berwick were the principal promoters, grew the New Hampshire Association in 1785.³

¹ The Warren Association, for nine years after its organization, was the only Baptist association in New England.

² History of the Baptists in Maine, p. 73. The Brentwood church, which was organized in May, 1771, with only thirteen members, had in 1813 increased its membership, according to Benedict (Vol. 1, 320), to almost seven hundred, including in its membership five branches, Epping, Lee and Nottingham, Hawke and Hampstead, Northwood and Salisbury. These branches extended over a territory whose diameter was upwards of thirty miles and whose circumference was not far from a hundred. Brentwood was their Jerusalem, where "like a bishop, in the midst of his diocese," resided the venerable elder, Dr. Shepard, the pastor of this extensive flock. Benedict adds: "This widespread church, not long since, projected a plan of becoming an association by itself. This plan has not yet been carried into effect, and it would certainly be a preposterous measure. For what is an association, according to the Baptist phraseology, but an assembly of churches? But the Brentwood church proposes to associate with itself."

³ Backus, in his History of the Baptists of New England (Vol. 2, p. 411, Ed. of 1871), says: "The New Hampshire Association began in 1776." Backus was well informed in reference to our early New England Baptist history, and as will be seen below had personal knowledge with reference to the fact he here records. But Asplund, in his Universal Register of the Baptist Denomination, published in Boston in 1794, shortly after Backus published his history, says (p. 8) that the New Hampshire Association was organized in 1785. Asplund was a careful gatherer of statistics, and in collecting materials

The meeting of the conference or association in 1784 was at Berwick. Six churches, with nearly four hundred members, were then connected with it. In 1785, the meeting was at Northwood, N. H.; in 1786, unknown; in 1787 at Brentwood, N. H.; in 1788 in Stratham, N. H.; in 1789 at Berwick, June 10th and 11th. The Minutes of 1789,—an imperfect copy, however,—are in possession of York Association, and are the earliest the writer has seen. Of the eight churches then comprising the association, five—Berwick, Wells, Sanford, Coxhall (Lyman) and Shapleigh—were in the District of Maine, and Brentwood, Northwood and Gilmanton were in New Hampshire. The total membership was 470, the New Hampshire churches having 244 members, or a little more than one-half of the membership of the association. Rev. Samuel Shepard was elected moderator of the association, and Rev. William Hooper, clerk. Dr. Shepard preached the introductory sermon from 1 Samuel 17: 29. Rev. William Hooper prepared the Circular Letter. In the letter the low state of religion in the churches is lamented. The statistics, meagre as they are, reveal the fact that in the decade then closing, the Baptist movement had made only a

for his valuable work he visited Maine and made personal investigations. The solution of the problem presented by these different statements is doubtless to be found in Benedict's General History of the Baptist Denomination in America. He does not raise any question as to the true date, but referring to the New Hampshire Baptist Association (Vol. 1, p. 319, Ed. of 1813), he says: "This body was begun under the name of a conference in 1776, and did not assume the name and standing of an association until 1785." Referring to the part Dr. Shepard and Mr. Hooper took in the formation of the conference, Dr. Benedict says: "At their first interview they were visited by Mr. Backus, the historian, who was then traveling through the country." This statement is important in connection with Mr. Backus' date of the organization of the association. He was present when the conference was formed in 1776, and he regarded that as the beginning of the association. There doubtless was a formal organization in 1785, as Benedict suggests, but he was wrong, it would seem, in saying that the conference, begun in 1776, did not assume the name of an association until 1785, for in the Minutes of the Warren Association for 1784 occurs the following: "A letter was received from the New Hampshire Association, consisting of six churches, containing nearly four hundred members, by the hand of Elder William Hooper, who gave a clear and satisfactory account of their faith and order. They were received into a brotherly connection with us, and Elder Edmund Pilsbury from thence was also received to act with us. Their next meeting is to be at Northwood on the second Wednesday in June next, and Elder Hezekiah Smith and Thos. Guir are appointed as messengers to them." Of course it is possible that the word association was used as a general term and not with reference to the actual fact.

slight advance in the towns between Portsmouth and Falmouth.

The church at Shapleigh was admitted to the association at this meeting in Berwick. The town of Shapleigh was incorporated under its present name in 1785. But before this time, among the first settlers, a pioneer religious work was done by Elder Tozer Lord and Mr. Abraham Pugsley, who assembled the people for public worship in barns and private houses. At length Mr. Nehemiah Davis settled in the place, and as he was accustomed to preach he took charge of the meetings. In 1787, Mr. Davis was ordained as a Baptist minister in the dwelling house of Edmund Coffin, near the corner. At Berwick in 1789, the church reported a membership of twenty-three, with Nehemiah Davis¹ as pastor, and Abraham Pugsley as deacon.

At this meeting of the association a question was asked by the messenger from the church in Northword, "Whether a member, neglecting his attendance on the ordinance of the Lord's Supper, repeated, ought to be suspended when he pleads darkness of mind, and his want of a suitable sense of religion as an excuse." In answer there is this record: "It is the judgment of this association that we ought as members of the church of Christ to act as rational creatures respecting his ordinances; and as he has left the institution of his Supper to be observed in his church until his second coming, and enjoined it upon them to do it in remembrance of him, it follows that we ought, as worthy receivers, to have a suitable sense of the nature and importance of that sacred ordinance upon our hearts; yet we do not think it absolutely necessary to

¹ Rev. E. L. Krumreig, pastor of the First Baptist church in Shapleigh, in an Historical Address, Aug. 25, 1901, says Mr. Davis moved into the place in 1780 "and took the lead of the religious meetings, which resulted in the forming of a church, with deacons and clerk, in 1781." It is to be noted, however, that in the statistical tables of the early Minutes of the New Hampshire Association, chronologically arranged, the Shapleigh church follows the Coxhall church, which was organized in 1782. In 1798 Mr. Davis sold his farm and moved to Ohio. A division of the flock followed soon after on account of "Freewill doctrine," and the Baptist church, somewhat weakened, took the name of the "Baptist church at Shapleigh Corner" in 1801, and appointed a committee to make arrangements for building a meeting-house. Mr. Krumreig's Historical Address, pp. 13, 14.

have an extraordinary impulse or impression made on the mind, in order to qualify us for being worthy communicants. But at the same time, we think those who plead darkness of mind, and want of a due sense of religion, ought not to be suspended, but rather to be labored with in the spirit of love and meekness to bring them to a proper sense of their duty."

In the following year, 1790, the New Hampshire Association met June 9th, at Gilmanton, N. H. The number of churches and ministers reported was the same as in the previous year, but there was a net gain of sixteen members. The following question was asked at this meeting: "Whether it is the duty of Christians, having the gift of singing, to learn themselves, and instruct their children in the art of Psalmody, so that that part of divine worship may be performed with more decency and good order?" This question was answered unanimously in the affirmative. Among those present at the association was Rev. Thomas Baldwin of Canaan, N. H., and with Zebadiah Richardson he prepared the Circular Letter, exhorting Christians to love and good works. A few weeks later, while on a visit to Massachusetts, Mr. Baldwin received a call to the pastorate of the Second Baptist church in Boston, and in November following he entered upon his long and useful ministry in the New England metropolis.

In 1791, the association met in Brentwood, June 8th and 9th. Rev. Hezekiah Smith of Haverhill was present, and was chosen moderator. Reference was made in the Circular Letter to "the glorious outpouring of the Holy Spirit" in different parts of the land. The churches in the association, still eight in number, had shared in the blessing and reported a net gain of sixty members and a total membership of 546.

A still greater blessing was shared by these churches in the following year. When the association met in Deerfield June 13, 1792, the membership was 807, a gain of 261.

Hardly less noteworthy was the gain reported at the meeting of the association in Northwood, June 12 and 13,

1793. Three churches were received into the association, all of them from the District of Maine, viz., the churches in Waterborough, Francisborough (Cornish) and Fryeburg, and the total membership was 1,066. The church in Waterborough was organized Oct. 27, 1791, in the house of Nathaniel Haines, with eight members. The pastor of the church in Coxhall and one delegate and the pastor of the church in Shapleigh and one delegate formed the council. Rev. Henry Smith became pastor of the church in 1794. Among the original settlers in Francisborough (Cornish) were several Baptists from Sanford. Meetings were held, converts were made and a branch of the church in Sanford was instituted. In 1792, this branch was recognized as a regular Baptist church, with J. Allen and Andrew Sherburne as deacons.¹ Mr. Sherburne, later, became pastor of the Baptist church in Kennebunkport. Millet² says there was a Baptist church in Fryeburg as early as 1787, of which Rev. Z. Richardson was pastor.

Rev. Hezekiah Smith of Haverhill was present at the meeting of the New Hampshire Association in 1793, preached the associational sermon and was elected moderator. In the Circular Letter, written by Rev. John Peak, there is this reference to the state of religion in the churches: "Trust prevails, our churches revive, converts

¹ It was eight years before the hardy settlers, who were the founders of the Cornish church, were able to build a meeting-house. Dr. Cyrus Snell drafted the plan and Dea. Noah Jewett, who had been a carpenter in New Hampshire before he became a settler in Cornish, had charge of the erection of the building, a task requiring four full years. The work was done by slow, hand labor. "Every board and clapboard was hand planed. Every door, window frame and sash was handmade. The entire interior was sealed with pine lumber hand planed in panel fashion. Not a trowel full of mortar was used, for not an inch of it was plastered, nor was there any chimney or any possible means of warming the building. The house was two stories in height, with enormous galleries upon their sides, and was intended to afford a seat for every man, woman and child in town. The pulpit was something like an ornamental beehive, high above the pews, entrance to which was gained by a flight of narrow, steep stairs. Entering the pulpit the minister closed a heavy door and sat down, the seat being so low and the pulpit so high that when seated he could not be seen by any member of the congregation. Over the pulpit, suspended in part by a big rod of iron, was a prodigious sounding-board. In front of the pulpit were the deacons' seats, places of high dignity and importance." This description of the Cornish meeting-house is from an article in Zion's Advocate March 2, 1904, by L. W. Small of Brooklyn, N. Y., who is a native of Cornish. The description is doubtless that of the better class of meeting-houses in Maine one hundred years ago.

² History of the Baptists in Maine, p. 45.

are multiplied, additions are daily made to the churches of such as we hope shall be saved, and the spirit of persecution is not suffered to rage as heretofore."

This record appears in the Minutes: "Whereas there are some persons baptized that have not given themselves members of any particular church, and live in neglect of the holy ordinance of the Supper,

"Voted, It is our opinion, that it is the duty of ordained elders that baptize, to hold in their fellowship, and as members of their particular churches, all persons by them baptized, until dismissed to some other church of the same faith and order—and not to baptize strangers belonging nigh to another Baptist church, without some special reason can be given."

In 1794, the New Hampshire Association was held in Gilmanton, N. H. The churches represented were the same as in the preceding year, except that Francisborough appears as Cornish, and the church in Salisbury, with Elias Smith as pastor, was received into the association and added to the list, making twelve churches with nine ministers and 1,126 members. Answers to two questions were requested: "The church in Northwood wish to know the opinion of this association respecting those who are by some called ruling elders in our churches; and confess themselves at a loss, whether there were any other officers in the apostles' days more than those who were ordained to preach the gospel, and deacons to serve tables. Answer. It is the opinion of this association that ruling eldership in distinction from teaching eldership is a scriptural example. In proof of which opinion we refer you to Timothy 5:17, 'Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine.' Here appears to be a distinction between those who both rule and teach, and those who rule only. And that there is a difference between this office and that of deacons, the duty and character of whom are particularly pointed out in Acts 6:1, 2, 3, 4 and 1 Timothy 3:8, &c., of whom, however, nothing is said about ruling."

"A question of the church of Cornish was proposed, viz., whether there be any, and what is the difference between foreordination and foreknowledge. Answer. If there is any difference, it is the opinion of this association that it consists in this, viz., that the scriptural idea of foreordination implies a divine appointment, or decree, which necessarily involves the purpose of divine agency in bringing about such appointment. And that foreknowledge implies a full and perfect understanding of events hereafter to take place, so that there can be no mistake in such knowledge, and therefore such events take place without fail, otherwise there would be a mistake in him that is said to foreknow; and of consequence it would cease to be foreknowledge. But yet, however, it is not supposed that foreknowledge always implies purpose of agency to bring about such events; but a full and perfect knowledge of such beings as are the supposed agents; so that foreordination and foreknowledge both precede certain events (probably) with this difference, however, that foreordination supposes determination to bring about the supposed event by the immediate agency of him that foreordains. Foreknowledge does not always imply self-agency in bringing about the event, but a foreknowledge of the agent and event."

June 10, 1795, the association met in Salisbury and Rev. Eliphalet Smith preached from Eph. 3:20, 21. It was voted to join in the concert of prayer proposed and recommended by the ministers of several denominations "on the first Tuesday in every quarter, at two o'clock P. M., beginning with January." A Circular Letter was read and approved, but as the author failed to hand it to the clerk, the clerk inserted in the Minutes one prepared by himself.

The next meeting of the association was held at Madbury, June 8 and 9, 1796. Rev. Hezekiah Smith of Haverhill, Mass., was chosen moderator. The church in Newton was received into the association. At this meeting the churches in the District of Maine, Berwick, Sanford,

Wells, Coxhall, Shapleigh, Waterborough, Cornish and Fryeburg, presented a request for "dismission to be set off as a sister association." The request was referred to a committee selected from delegates not connected with the New Hampshire Association, viz., "Elders Hezekiah Smith, Isaac Case and John Crockett," who decided "that all things considered, it would not be for the glory of God and the prosperity of Zion: there to remain in one compact associated body we think will be a strong barrier against the inroads of an insidious enemy, who delights in dividing and sowing the seeds of discord; and also of establishing the cause of the Redeemer in the world. As we have weighed the reasons for and against the division, we hope the result of our deliberations will be agreeable to the feelings of our brethren, and will finally issue in the promotion of that cause, which should be dearer to us than our very lives."

This action evidently gave expression to the firm conviction of Rev. Hezekiah Smith, who had ever taken a deep interest in the association, and whose hand is easily recognized in the vote as recorded. Notwithstanding, therefore, the firm convictions of those who favored a division of the association, it was voted to postpone the request of the Maine churches until the next meeting of the association. Similar action was taken by the association at Waterborough in 1797.

Two newly organized churches from the District of Maine, Limerick and Parsonsfield and Newfield, were added to the association in 1797. Limerick reported twenty-eight members and Parsonsfield and Newfield fifty-one. According to Millet, the church in Parsonsfield was gathered about the year 1792, and Levi Chadbourn became pastor. His labors extended to Limerick and Newfield. As early as 1788 there were Baptists in Limerick, and in that year they were awarded their share of the town tax for preaching. A Baptist meeting-house was erected in 1792, and it is thought that the Baptists in Limerick became a branch of the Parsonsfield church

in 1793. Three years later measures were adopted for the organization of a Baptist church in Limerick. Such an organization was effected Aug. 25, 1796, by a division of the church in Parsonsfield, the one to be called "the church of Christ of Limerick; the rest to be called the church of Parsonsfield and Newfield." The first pastor of the Limerick church was Ebenezer P. Kinsman.¹

The high standard of Christian living set before the churches at this time is indicated in the Circular Letter of the association in 1797. "Let us not be content with a nominal profession only, but let us ever be found walking in all the commandments and ordinances of the Lord blameless; that they who are of the contrary part may be ashamed, having no evil thing to say of us. May it ever be our steady and uniform endeavor through grace, as parents and children, ministers and people, to fill our stations with usefulness and duty. Take encouragement to persevere in our holy warfare in the midst of abounding errors and profaneness, from a consideration of the excellency of the Christian religion." In other words, as church members they were to be so many witnesses to the power and value of Christian faith.

The additions to the churches reported at the association in 1798 were 116. Of these thirty-three were reported by the church in Waterborough and twenty-three by the church in Sanford. "A great blessing of God succeeded our last association at Waterborough which a few, very few years ago, was a waste howling wilderness." This is a statement in the Circular Letter: and at this meeting at Berwick there was "a sound of abundance of rain."

The rain of grace came. At the meeting of the association at Wells, June 12 and 13, 1799, one hundred and thirty-nine additions by baptism were reported. Of these sixty-nine were reported by the church in Sanford.

At the association at Berwick in 1798 it was again voted to postpone the request of the churches of the District of

¹ Historical Sermon by Rev. G. B. Ilsley at the One Hundredth Anniversary of the Limerick Baptist Church, Aug. 25, 1896, pp. 4, 5.

Maine with reference to a division of the association until the next meeting of the body.

At this meeting of the association in 1799 it was voted to dismiss this request, evidently in the hope that agitation in reference to the matter would cease for a time at least.

At this meeting of the association it was "Voted to have the ordinance of the Lord's Supper administered at our next association." This was the custom in similar meetings among the Congregationalists, but it had not been a custom among Baptists in such assemblies, the ordinance being regarded by them as a church ordinance solely. At the next meeting of the association the action of the preceding association in this matter was referred to a committee of seven ministers, Samuel Shepard, John Peak, Henry Smith, Elias Smith, William Batchelder, Shubael Lovel and Otis Robinson. They reported that such a celebration of the ordinance would not be expedient and the report was adopted.

At the association in 1799 it was voted "to send a missionary to preach and administer the ordinances of the gospel in the Eastern Country." It was also voted to raise money in the churches for this purpose. Twenty dollars were contributed at the meeting, and Rev. Henry Smith was chosen treasurer of the association. A committee also was appointed "to employ and agree with a suitable person to travel in the Eastern Country." This was the beginning of associational gospel mission work in Maine. Rev. Isaac Case was present at this association. He was about to resign the pastorate in order to devote himself wholly to missionary service. He knew the destitution of the eastern portions of the District of Maine, and doubtless his earnest words and fiery example moved the brethren to take this important step.

At the close of the century the New Hampshire Association consisted of sixteen churches with 1,420 members. Ten of these sixteen churches,—Berwick, Sanford,

Wells,¹ Coxhall (Lyman), Shapleigh, Waterborough, Cornish, Fryeburg, Limerick and Parsonsfield,—were in the District of Maine. The Sanford² church had the largest membership, 114, and the total membership of the ten churches was 618.

The following table shows the growth of the association to the year 1800 as given in the Minutes we have been able to find :

	Ministers.	Churches.	Additions.	Dismissed.	Excluded.	Died.	Members.
1785							
1786							470
1787							486
1788							546
1789	7	8				3	807
1790	7	8	19				1066
1791							1126
1792							1171
1793	11	11	215	50	1	1	1113
1794	9	12	81	126	3	8	1229
1795	11	12	53	6	9	4	1315
1796	12	13	27	71	2	8	1420
1797	11	16	41	41	3	8	
1798	15	16	116	11	5	14	
1799	14	16	139	13	13	12	

¹ Nov. 1, 1797, Lemuel Hatch executed a deed by which he conveyed his homestead farm to the church, investing the fee in a board of trustees and their successors, reserving a life right for himself and wife. Feb. 26, 1798, Joseph Eaton was ordained to the gospel ministry, and in the summer of 1800 a house of worship was erected.

² Rev. Otis Robinson became pastor of the church in 1798. A general revival commenced with his ministry, and the membership of the church was greatly enlarged.

CHAPTER VII.

BEGINNINGS OF THE BOWDOINHAM ASSOCIATION.

At the eastward the Baptist movement made a more rapid advance. Here settlers from Massachusetts, and some emigrants from the old world, were making homes for themselves in the wilderness, and preparing the way for prosperous communities yet to be. With eagerness they were ready to welcome any servant of God who might visit them, and Case and Potter, full of evangelistic zeal, were not slow to take advantage of the opportunities thus afforded for preaching the glad tidings. In this way were laid the foundations of many churches which have had a noble history, and not a few of them, notwithstanding the decline in our rural communities during the past fifty years, are doing a good work at the present day.

During the early years of his pastorate at Thomaston, Mr. Case preached in Jefferson, Newcastle, Nobleborough, Waldoborough, Friendship, Cushing, Warren, Union, Camden, Castine and Fox Island, and converts in these places united with the Thomaston church. "From the year 1783 to 1785," writes Elder Potter, "I visited the following towns and plantations, and preached in them, viz., Litchfield, Readfield, Winthrop, Washington, Mount Vernon, Hallowell, Augusta, Dresden, Woolwich, Georgetown, Newcastle, New Milford [Alna], Edgecomb, Ballstown [Whitefield], Davistown [Montville], Harlem [China], Fairfax [Albion], Nobleborough and many other places. . . . I went to some places by invitation, to the others by impression of mind; but in general saints were revived and sinners awakened. I was frequently from home eight or nine weeks at a time. When my work was done I returned home satisfied."¹

¹ Narration, pp. 24, 25.

January 20, 1785, the Baptist church in Harpswell was organized at New Meadows, now East Brunswick.

Mr. James Potter¹ and other Baptists of Bowdoin united with this church. Mr. Potter was ordained by the Harpswell church Oct. 5, 1785. His own statement is, "I was ordained with liberty to travel." Rev. Isaac Case preached the ordination sermon, and Rev. Job Macomber assisted in the service. Mr. Potter soon accepted the pastorate of the Harpswell church, although he continued to make Bowdoin his home.

The churches in Thomaston, Bowdoinham and Harpswell, like the Baptist churches in the western part of the district, early recognized the need of co-operation, and May 24, 1787, delegates from these three churches met in the dwelling house of Rev. Job Macomber in Bowdoinham, and organized the Bowdoinham Association. Besides the three pastors, Case, Macomber and Potter, there were present three lay messengers, two representing the Bowdoinham church, and one the Harpswell church. Bro. James Purington was invited to act with these pastors and delegates. "Elder James Potter preached a suitable discourse from Luke 5:34, 35, 'Can ye make the children of the bridechamber fast,' &c., after which Elder Isaac Case was chosen moderator, and Ebenr. Kinsman, clerk." Thomaston reported 103 members, Bowdoinham 30 and Harpswell 50, a total of 183.

The design in organizing the association was stated in these words: "In associating together we disclaim all pretensions to the least control on the independence of particular churches. Our main design is to establish a medium of communication relative to the general state of religion—recommend such measures, give such advice and render such assistance as shall be thought most condu-

¹ "It is a little curious that his 'Narration' does not say whether he had been baptized before this time, or not until now. But this silence is only a parallel of that respecting the baptism of Christ's Apostles, and one could hardly read either the New Testament or Potter's 'Narration,' and believe that the ordinance had been omitted by such unflinching Baptists as all these were." Rev. E. S. Small's Centennial Review of Bowdoinham Association, p. 9.

cive to the advancement, power and enlargement of the Redeemer's Kingdom in the world."

The following "Summary of Doctrines" was adopted :¹

"1st. We believe that the Scriptures of the Old and New Testaments contain the mind and will of God, delivered to us by holy men of old, inspired thereunto by the Holy Ghost; and that they are the perfect and only rule of faith and practice.

"2d. That there is only one living and true God, eternally existing and mysteriously manifested to us in three distinct persons,—the Father, the Word (or Son) and the Holy Ghost, who are of the same essence, power and glory.

"3d. That God created man at first in his own moral image, in which man continued not, but sinned, lost his holiness, contracted guilt, became wholly indisposed to good, inclined to evil and justly exposed to temporal and eternal misery, and that such is now the character and condition of all Adam's posterity by nature.

"4th. That the recovery of fallen, sinful man to holiness and eternal life is wholly of divine, unmerited grace through the mediation and expiatory sacrifice of our Lord and Saviour, Jesus Christ, which grace is displayed in election, vocation, remission, justification and glorification, in the following order, viz. : 'Whom God did foreknow (as heirs of salvation), he also did predestinate to be conformed to the image of his Son. Whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.'

"5th. That our Lord Jesus Christ will come again, raise the dead—judge the quick and dead, both just and unjust—will punish with everlasting destruction from the glory of his presence all the finally impenitent, and introduce the righteous into the kingdom of glory prepared for them from the foundation of the world.

¹ Minutes of Bowdoinham Association for 1857, pp. 17, 18.

"6th. That baptism and the Lord's Supper are ordinances of Christ to be observed by his people until his second coming, and that the former is requisite to the latter, that is to say, that those only are to be admitted into the church and partake of its ordinances who, on profession of faith in Jesus Christ and obedience to him, have been baptized in water in the name of the Father, the Son, and the Holy Ghost."

The time of the annual meeting of the association,—the fourth Wednesday in September,—was designated in the "Rules of Procedure" which were adopted by the association. These rules provided for "a moderator and clerk to be annually chosen after the following manner, viz.: the oldest minister present shall call for a nomination of a moderator, who shall be chosen by a hand vote, by a majority of the ministers present. The moderator thus chosen shall upon his acceptance lead the meeting to the choice of a clerk in the same manner." The rules also provided for an annual session, "calculated to bring into view the expediency of sending the gospel to the destitute"; also for a collection for missionary purposes. The churches were required to send with their messengers letters giving an account of the state of the churches, and "particularly of the additions and diminutions in the past year, together with the whole number of members in communion." Provision also was made for a "Circular Letter" addressed to the churches connected with the association, "containing something 'profitable for doctrine, reproof, correction, and instruction in righteousness'"; also for a letter addressed to "corresponding associations."

A question being asked at this first meeting, "Whether it is agreeable to truth and the example of Christ to receive unbaptized persons to communion, or allow any members to commune with such occasionally," the association "Voted, That baptism is necessary to church communion and according to the articles of faith of these churches, not to commune with any unbaptized person,

neither to allow nor give liberty to any member to commune with such."

During this meeting, in the quaint language of the record, "Elder Case preached with much Power, Liberty and Assistance." A Circular Letter by Ebenezer Kinsman was read and approved. The association on the second day adjourned to meet in Thomaston the last Wednesday in September.

The association met at Thomaston as appointed, but no record of the meeting has been preserved. There is no record, also, of the meeting at Harpswell in 1788.¹ In the Minutes of the association held in Ballstown (now Jefferson and Whitefield), Sept. 30, 1789, three additional churches are reported, viz., Bowdoin, Vassalborough and Ballstown, making six in all, with 288 members. According to the recollection of Rev. Isaac Case in 1820, as recorded in the Minutes of the association in possession of its clerk, these churches did not unite with the association in 1788. The Bowdoin and Ballstown churches, however, were organized in 1788 before the association met, while in the statistical column in the Minutes for 1789 Vassalborough stands before Ballstown. The church in Bowdoin was organized Aug. 1, 1788,² with eighteen members and the prominence of its Calvinism is indicated in its designation as "A Regular, Particular Baptist Church." There had been, says Elder Potter, "a great declension among professors of religion, and some gave up their hope and returned to vanity"; but now there were "refreshing times," "backsliders were reclaimed, and some who never were free before were set at liberty. We had happy sessions, crowded meetings and frequent." Having mentioned the organization of the church in Bowdoin, Mr. Potter adds: "Afterwards we had frequent additions, and I was dismissed from the church in Harpswell and joined Bowdoin church, and covenanted with them to take

¹ In the bound volume of Minutes of Bowdoinham Association in the possession of the clerk of the association, no other Minutes of the annual meetings are lacking. Those for 1787 and 1790 are in manuscript, copied by Rev. W. O. Grant in 1820.

² Potter's Narration, p. 26.

the pastoral care of them with liberty to travel." In the Minutes for 1789, the Bowdoin church reported a membership of fifty-one.

The Vassalborough church was the result of a visit of Rev. Nathaniel Lord of Wells in 1788. A revival followed his faithful preaching of the gospel. Elders Potter, Case, Snow and Macomber carried on the work, the latter baptizing the first converts. Others were baptized by Elder Case. Among these converts were Nehemiah Gould and Jabez Lewis, both of whom subsequently received ordination and became useful ministers of Christ. The Vassalborough church reported twenty-two members in 1789.

The church in Ballstown was organized Jan. 6, 1788. Mr. Potter visited the town between 1783 and 1785. Rev. Isaac Case, also, was there in his efforts to carry the gospel to the destitute regions in the district. "Previous to 1788," he says, "the people of Ballstown were not found with stated preaching of any kind, as there was no church of any order in the settlement." But by his labors, and the labors of other Baptist ministers, the attention of the people was drawn to religious subjects, converts were made and baptized, and a church at length was organized. This was in the western part of the town, which, in 1809, became a separate township bearing the name of Whitefield, the evangelist, whose death in 1770 made such a profound impression throughout the religious world.

In 1790, the Bowdoinham Association met at Harpswell, Sept. 29 and 30. Elder James Potter was moderator and Bro. Samuel Flagg, clerk. The next year the association met at Ballstown. Four churches were received to membership, 2d Vassalborough, afterward Sidney, 2d Bowdoin, afterward Litchfield, Sheppardsfield, afterward Hebron, and Bucktown, afterward Buckfield. A letter also was received from Number Four, afterward Paris, requesting assistance "in embodying them into a church," and it was "agreed to furnish them assistance by Elder Snow." In all of these places Elder Potter did pioneer work. After

the organization of the Bowdoin church he purposed to tarry at home, but he could not. "The same exercise of mind" came upon him as before. Receiving an invitation to preach in Buckfield, he went there and "found a number of loving brethren. I had fellowship with them," he says; "but I could not find that my message to sinners was in any of these places. An aged man came into Buckfield, and requested me to appoint a meeting the next day in Hebron." Mr. Potter responded to this call, and the results were such that he adds, "I found this place to be the object of my visit. A divine blessing attended my feeble efforts to the hearts of the people and a reformation began."¹ About the same time Mr. Potter visited Number Four. "Eleven if not twelve years had passed since the first trees had been felled, and the first opening made in the primeval forest on this hill, where now we see the common, and where the meeting-houses, courthouse, and other county buildings, with the hotels and residences of this part of the village, stand. Ten years had passed since the first harvest had been gathered in; and almost ten years since Mrs. Willis had come to make a home where before there had been only a settler's camp. The first framed house, now standing and occupied in the village, had been built two and a half years before. The number of inhabitants in the township had become more than three, perhaps nearly four hundred. The plantation had been planted with a goodly seed, as if three kingdoms had been sifted to obtain it."²

When in 1790 Elder Potter visited the place he found some members of Baptist churches. They held meetings, and when the pioneer preacher appeared they gave him a cordial welcome. A revival followed, "the first revival enjoyed in this town"; and it was enjoyed, we may well believe, by earnest, praying souls. The next year Mr. Potter returned and deepened the interest already awak-

¹ Narration, pp. 26, 27.

² The First Baptist Church in Paris, Maine. Centennial Exercises Oct. 1, 1891. Historical Discourse by Rev. H. C. Estes, D. D., pp. 13, 14.

ened. "Later in the year they received a visit from Elder Elisha Snow. Thus the way was prepared for the organization of a church. One day in the late autumn of that year, the time had fully come. Then, Elder Snow being present and assisting, twenty persons, ten brethren and ten sisters, banded themselves together in church covenant; and the First Baptist church in Paris was formed on Friday, the eighteenth of November, 1791."¹ Seven of the twenty had been members of the Third Baptist church in Middleborough, Mass.

In Sidney, in 1791, there was a revival in connection with the labors of Elder Potter. Litchfield, sometimes called Potterstown, was a part of Elder Potter's home field.

At the Bowdoinham Association in 1791, a sermon was preached by William Stinson, a member of the Litchfield church, who in June of the following year was ordained as pastor of the Litchfield church, a position which he retained thirty years. The introductory sermon was preached by Samuel Flagg, also an unordained minister. Mr. Flagg was the clerk of the association, and after having rendered missionary service for a period of years, he was ordained in 1808 as pastor of the church on Miscongus Island.

At the association at Bowdoin in 1792, five churches were received into membership, namely Number Four, Lewiston, Winthrop (designated next year as Readfield), Sterling (afterward Fayette) and Miscongus Island. The circumstances connected with the organization of the church in Number Four, or Paris, have already been mentioned. Before the organization of the church in Lewiston, the Baptists there and in the different settlements around—Greene, Wales, New Gloucester, Freeport, Pejepscot (afterward Danville)—were accustomed to hold monthly "conferences" at Lewiston, and in this way enjoyed the occasional labors of Elders Case, Potter and Macomber. The local membership increased so much that

¹ Dr. Estes' Historical Discourse, p. 15.

a church was organized March 31, 1792. In the spring of this year, Rev. Isaac Case visited Oxford County on a missionary tour, and while on his way thither he stopped in Readfield, where he found a few Baptists who had been converted in connection with the labors of Elder Potter. At their request he spent several weeks in the place, preaching and baptizing. Subsequently he visited Readfield again, and held added religious services. The result was that a church of twenty members was organized, composed of residents in Readfield and what is now known as East Winthrop. Mr. Case became very much interested in this little church, and when it was proposed that he should accept the pastorate he felt constrained to assent. He preached his farewell sermon at Thomaston in June, and removed his family to Readfield.¹ The religious interest continued. Members were added to the church, and when it sought admission to the Bowdoinham Association in October the membership of the church was thirty-five.

The fourth church added to the association in 1792 was that in Sterling, afterward Fayette. Here Rev. Isaac Case labored, after preaching in Readfield in the spring of the year. He had been preceded by Rev. Eliphalet Smith, who in 1770 was a Congregational pastor in Deerfield, N. H. As President Manning of Rhode Island College related the story in a letter to Rev. Dr. S. Stennett of London, Mr. Smith was preaching from the words, "If ye love me, keep my commandments," John 14: 15, "when truth was let into his mind with such vividness as compelled him to open the nature of the ordinance of baptism so clearly as to convince the church of which he was pastor that believer's baptism by *immersion only* is a divine institution. In consequence of this, they sent a messenger to me to come and administer the ordinance to both

¹ One of Elder Case's children, Mrs. Hannah C. Harley, who died at the meeting of the Damariscotta Association at King's Mills, Sept. 6, 1876, writing late in life, said: "I was then in my fifth year, but never have forgotten that before going on shipboard, the man of God kneeled down and prayed. I suppose the prayer had much life in it, for he had a sonorous voice, and was powerful in prayer and exhortation. I have perfect recollection of brethren meeting us when we arrived in Hallowell, and conducting us to our new home."

minister and people, the most of whom expect immediately to submit thereto."¹ Rev. Hezekiah Smith of Haverhill, Mass., at Mr. Manning's request, went to Deerfield, where on Thursday, June 14, 1770, after preaching from Col. 2: 11, 12, he baptized Eliphalet Smith and thirteen others, "who, the same day, were embodied into a Baptist church." When Mr. Case, in his Oxford missionary tour, came to Sterling, he "found it was their contemplation to form a church upon the mixed communion plan, Mr. Smith being an open communionist," and an attempt was made to convince Mr. Case of the scriptural propriety of such a course. But he raised this question: "If a person should come to your house, and you should invite him to walk in, but he should object to coming in at the door, would you take down one side of your house to accommodate him?" Before Mr. Case left the place, Mr. Oliver Billings (afterward pastor of the church for twenty years, and senior pastor until his death in 1842,) and his wife, with others, requested and received baptism, and in August a church of twenty-three members was formed, with Mr. Smith as pastor. When the church united with the Bowdoinham Association it had thirty members.

The Miscongus Island church consisted of nineteen members when it applied for membership in the association in 1792. Its organization was doubtless due to the abounding labors of Rev. Isaac Case and Rev. Elisha Snow.

In 1793, the association met at Readfield. Rev. William Hooper of the New Hampshire Association was moderator. The membership of the association had increased during the year from 566 to 695 and the churches from fifteen to nineteen.² The new churches were Cushing, Noble-

¹ Life, Times and Correspondence of James Manning, by R. A. Guild, p. 122.

² "At this meeting, besides the seven ordained ministers belonging to the association, there was reported the same number of licentiates. Others of the delegates were to enter the ministry soon afterward. Four of the licentiates, according to Backus, were ordained within two months following, viz., Ephraim Hall, at Cushing, now St. George; Andrew Fuller, another helper from Middleborough (Mass.), ordained at Miscongus

borough, Livermore and Greene. The church in Cushing had shared the labors of Elders Case and Snow, and the church was organized in part by members from the Thomaston church. Nobleborough, also, had early received help from the same source. Rev. Samuel Woodward, who was ordained at his own house in Brunswick, Oct. 1, 1792, and was now pastor of the Harpswell church, aided Elder Case in organizing the Nobleborough church. The church in Livermore, now known as the church in North Livermore, was an indirect result of Elder Case's labors. Mr. Z. Delano, while on a visit to Winthrop, heard Elder Case preach in the Congregational meeting-house. Convicted of sin he returned home, "filled with a sense of his own ways," and "remained in a distressed state of mind several months." In the winter of 1793, he yielded to Christ, and commenced the worship of God in his family, but made no public acknowledgment of his faith. An interesting providence of God brought it forth. Elisha Williams, son of a Congregational minister of East Hartford, Conn., a graduate of Yale College, was at that time in Livermore, teaching school. One morning he called on Mr. Delano, who was at the time conducting family devotions. An impression was made upon the mind of the young man. He thought of himself, and of his neglect of God and religion. "Before he reached school he was so overwhelmed with a sense of his lost condition, that he was constrained to call upon God for mercy. His prayer was answered, and his conversion was the beginning of a work of grace in that community. Rev. Isaac Case and Rev. Eliphalet Smith aided in the work, and a church was organized in August, 1793. Mr. Williams was a delegate from the church to the association in that year.

The town of Greene was visited by Elder Potter soon after its settlement was commenced. There were con-

Island; in a private house in Sidney, and at the same time, Asa Wilbur, from Bridgewater, Mass., and Lemuel Jackson, still another from Middleborough. Both of these had been laboring in the revival at Sidney this year, and were licentiates of that church. Wilbur became the pastor, and Jackson was ordained as a 'traveling minister.'" Rev. E. S. Small's Centennial Review of Bowdoinham Association, p. 15.

versions, and the converts united with the Lewiston church. From this church thirteen were dismissed to form a church in Greene, and at the association the church reported twenty-seven members.

At this association a question as to Paul's meaning in Rom. 9:3, was propounded by the church in Vassalborough, to which the association returned the following ingenious answer: "That the apostle's meaning is, that if it would be for the glory of God and would forward the salvation of his brethren, the Jews, he could be willing to suffer a crucified death, after the example of Christ. 'For it is written, Cursed is every one that hangeth on a tree.' Deut. 21: 23; Gal. 3: 13."

But not all the work of evangelization in Maine was done by our own missionaries. From across the border, in the summer of 1794, came Rev. James Murphy of New Brunswick, and with occasional missionary tours to Machias, Steuben and other places, the next ten years of his life were spent for the most part in religious work at Eastport, then called Moose Island. He was assisted at times by Rev. James Manning and Rev. Edward Manning of Nova Scotia. The Baptist church in Eastport was organized in 1802, and Rev. James Murphy was its first pastor.¹

In 1794, the Bowdoinham Association met at Ballstown (Whitefield), Aug. 27th and 28th. The association recognized the fact that while a church might elect delegates, the association could decline to receive them. Hence this record in the Minutes: "Two were excluded from the association, both of whom belonged to Bowdoin."

¹ Historical Sketch of the Washington St. Baptist Church in Eastport, 1802-1896, by Rev. J. A. Ford. "Edward Manning was a born leader. He was cast in royal mould, physically and intellectually. Wherever he went revival influences followed. 'In the absence of roads and in the depth of winter he traveled on snowshoes from place to place. Over mountain and valley he traveled, by day and by night, watching for souls as one who must give an account.' James Manning was a man 'abundant in labor and mighty in prayer,' but lacking his brother's intellectual equipment and powers of leadership. These were the men who, under divine Providence, helped to found the Eastport Baptist church."

New Sandwich (Wayne), 3d Bowdoin, afterward 2d Bowdoin, and Thompsonborough (Lisbon) were received into the association at this meeting. The church in New Sandwich was the result of the labors of Elder Potter in 1793. There were conversions in connection with his preaching, and Jan. 9, 1794,¹ a church of ten members was organized. The 3d Bowdoin also had its origin in the missionary labors of Elder Potter. The church was organized Feb. 13, 1794. The additions to the churches this year were 178. Of these Livermore reported 34, Lewiston, 24, Cushing, 23 and Greene, 19. The whole membership was 887.

A committee was appointed to prepare articles of faith and a covenant and report at the next meeting. To the question, "Is it not agreeable to apostolic order that deacons should be set apart by imposition of hands?" an affirmative answer was given.

The association, in 1795, met in the "Baptist meeting-house" in Readfield, Aug. 19th and 20th. Elder Samuel Shepard, of the New Hampshire Association, preached the introductory sermon. Two churches were added, Barretstown, now Hope, and New Gloucester. A layman, Ebenezer Cox, laid the foundations of the first of these churches. His evangelistic labors were so fruitful that when Rev. E. Hall of Cushing came into the field, in January, 1795, he found converts ready for baptism. Mr. Cox was first a deacon, then a licentiate, and later an ordained evangelist. At different periods in the history of the church for nearly half a century he did excellent service.

The first Baptist ministers who preached in New Gloucester were Rev. Hezekiah Smith of Haverhill, Mass., and Rev. Nathaniel Lord of Wells.² This was as early as 1780. Several converts were baptized in June of that year. In 1781, Rev. James Potter preached in New Gloucester and

¹ A Historical Sketch of the Baptist Church in Wayne, by Rev. Judson B. Bryant, p. 3.

² Rev. John Rounds in a Historical Discourse preached at the opening of the Baptist meeting-house in New Gloucester, Aug. 16, 1857, pp. 7-9.

several were converted. A church of about twenty members was organized by Mr. Potter. Some of the members were Calvinistic and some were Arminian in their doctrinal views, and the result was discussion and alienation. Elder Potter, in his Narration, says: "I visited and preached at times several years in New Gloucester. There had been some previous awakenings amongst them in the Freewill order. I preached there, and the people were attentive to the word; they reasoned with me in a calm and moderate way upon the doctrines of the gospel. They alleged that it was hard that after all their doing and exertions there was no promise of mercy. I answered that God required of us faith and repentance. After our controversy on the doctrines of the gospel, several of them renounced Freewill sentiments and embraced the doctrines of free grace." In the autumn of 1782, Mr. Job Macomber, seeking a field for religious labor, took charge of the services of the church for a short time. In 1784, Mr. N. Merrill was ordained and preached to the people one-half of the time for several years. Differences in the church continuing, however, a separation was at length effected, and "the Baptists held meetings by themselves." Troubles from without also disturbed them. In the records of a regular meeting of the legal voters of New Gloucester, held Aug. 22, 1782, occurs the following:

"Motioned and brought to vote to see if the town would make good to Mr. John Woodman the damages he has sustained by having a cow taken from him for what he was assessed with the two years past, in a tax made for the minister's salary. It passed in the negative."¹

Mr. Woodman was one of four persons who united with the Baptist church about six weeks after the organization. In the warrant for a meeting of the legal voters, to be held Feb. 10, 1786, the following article was inserted:

"ART. 2. To see if they will pass a vote not to oppose those persons who call themselves Baptists, if they will petition the General Court to be exempt from taxation in

¹ Town records, p. 68.

any future tax that shall be made for the support of a minister in this town, while they continue in that principle.”¹ It was voted to drop this article.

In the warrant for the meeting March 13, 1786, was the following article:

“ART. 3. To see if the town will free the Baptists from paying taxes to Mr. Wilder,”² the Congregational minister. The vote was 19 to 17, but at the next meeting, in April following, the vote was reconsidered and the Baptists were required to pay taxes as before.³

Not long after the organization of the church, an act was obtained from the General Court of Massachusetts incorporating a Baptist society in New Gloucester, with powers and privileges equal to those of other parishes. But this was found to be an additional burden, and four years afterward the society was dissolved. The church continued, also the old troubles continued, and in 1793 there was separation and a dissolution of the church. But in the following year, in connection with the labors of Elder Potter, there was a revival in the place, and Oct. 16, 1794, a new church of twelve members was organized.⁴ Rev. Isaac Case preached the sermon from John 3: 29.

It having been thought expedient for the convenience of churches on admission of members “to abridge the articles of faith adopted by the association,” not designing any alteration therein, the following were presented for use in the churches :

“Having been enabled by divine grace to give up ourselves to the Lord, we account it a duty incumbent upon us, to make a declaration of our faith, to the honor of Christ and glory of his name; knowing that as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation.

“We believe that the Scriptures of the Old and New Testaments are the word of God; we believe there is but

¹ Town Records, p. 102.

² Town Records, p. 103.

³ Town Records, p. 105.

⁴ Millet’s History of the Baptists in Maine, p. 148.

one only true and living God ; we believe the important doctrines of three equal persons in the Godhead ; eternal and personal election ; original sin ; particular redemption ; free justification by the imputed righteousness of Christ ; efficacious grace in regeneration ; the final perseverance of real believers ; the resurrection of the dead ; the future judgment ; the eternal happiness of the righteous ; and everlasting misery of the impenitent. We also believe that baptism and the Lord's Supper are ordinances of Christ, to be continued until his second coming, and the former is requisite to the latter, that is to say, that those are to be admitted into the communion of the church, and so to partake of its ordinances, who on profession of their faith have been baptized by immersion in the name of the Father, of the Son and of the Holy Ghost." A covenant was also presented by the association.

During the year two ministers had been ordained, Joshua Young at Ballstown in April, 1795, and James Hooper at Paris June 25, 1795. Mr. Hooper was the youngest brother of Rev. William Hooper of Berwick. Converted at the age of twenty and baptized by his brother William, he commenced to preach on New Year's day, 1791, at the age of twenty-two. For awhile he traveled with Joshua Smith, a New Hampshire evangelist. In 1793 he preached in Minot and Hebron. Then he went to New Gloucester, and the Baptist church in that place was organized while he was there. Receiving an invitation to go to Paris, he removed there Nov. 6, 1794, and on April 6, 1795, after having preached "upon probation," he was chosen minister of the town at a meeting of the "freeholders and other inhabitants."¹

Mr. Young went to the eastward and entered upon pastoral service in Columbia and Addison. He also carried the gospel into the regions round about. A revival in connection with his labors at Columbia extended to Steuben, now Cherryfield, and in April, 1796, he baptized six candidates. Rev. Isaac Case was there in July and bap-

¹ Life and Sentiments of James Hooper, Minister of the Gospel, pp. 7-11. Centennial Discourse by H. C. Estes, D. D., pp. 27-30.

tized several more, and a church was organized September 16th following.¹

At the meeting of the association at Greene, Aug. 24 and 25, 1796, the church in Clinton was received to membership. Its pastor was Mephibosheth Cain,² who was ordained in January, 1796. The church was organized the preceding September, and at the time of the association reported twenty-six members. Nehemiah Gould was ordained pastor of the church in Vassalborough in January, 1796, and Job Chadwick pastor of the church in Harlem, now China. During the year Joshua Bailey was ordained pastor of the church in Ballstown.

The church in Harlem (China), consisting of twenty members, was received into the Bowdoinham Association at the meeting in Thomaston in 1797, as also was the church at North Yarmouth, now Yarmouth. Rev. Hezekiah Smith, as we have seen, was here in 1772. Elder

¹ Millet's History of the Baptists in Maine, p. 294, and Centennial First Baptist Church, Cherryfield, 1796-1896, pp. 4, 5.

² "He was, as his name signifies, 'lame on his feet,' or as it is sometimes termed, 'pimple footed,' and his journeys were performed principally on horseback, and his sermons prepared as he rode from one appointment to another. His early advantages were limited, and as was the case with most of our early ministers, he was, as he believed, led by the Spirit in his selection of texts and subjects for discourse; and while results very frequently justified his impressions, yet he sometimes made a mistake, as in the instance I am about to relate. In those old days in the summer season, five o'clock lectures on the Sabbath afternoon, at private houses, were fashionable and profitable. And these were the occasions on which the Elder enjoyed the largest liberty, and in which, as he believed, he was, more than in the more formal services of the day, under the guidance of the Spirit. It is told of him, that on his way to one of these favorite appointments, a text having been impressed upon his mind, he had an unusually good time in meditating upon it, and shaping it for use; and on arriving at the place of meeting he fastened his horse to the fence, and passing through quite a crowd around the house, he went in at the front door, and prospected until he saw the brother he wanted, to whom he beckoned, and taking him out and on one side, he said: 'My dear brother, just as I got on to my horse to come to this meeting, the Lord gave me a text to preach from, and while meditating it, I have had all the way the most heavenly time a man ever had in the flesh, but for the life of me I can't remember where the passage is, and I thought perhaps you might help me. I think it is somewhere in the Proverbs, but am not certain.' 'If you can give me the words,' said the brother, 'perhaps I can assist you.' 'Well,' said the Elder, 'the words are these, "A bird in the hand is worth two in the bush." ' 'It's a first-rate text,' said the brother, with a laugh, 'but I'm quite sure it isn't in the Bible, but think you'll find it in Webster's Spelling Book or Esop's Fables.' The Elder was of course considerably mortified, but regarding the sentiment as a good one, he got a new handle to his discourse, and gave the people the subject of his meditations, which was 'that a present possession of salvation is worth more than a future expectation of it.'" Rev. C. G. Porter in Zion's Advocate.



THE OLD MEETING-HOUSE, YARMOUTH.

Potter was in the place in his evangelizing tours and about the year 1793 "preached and administered the ordinance of baptism at the Falls to three candidates." Early in 1795 the Baptists and those in sympathy with them formed an association for the purpose of sustaining permanently the ministry of the word, and employed Rev. Abraham Cummings of Freeport as a supply. The church was organized Jan. 18, 1797, and when received into the association had seven members. The old meeting-house on the hill, still standing but remodeled in 1837, was built in 1796, at a cost of £1,358, 4s., 5d.¹

The Bowdoinham Association in 1798 met in the Baptist meeting-house in Brunswick, now East Brunswick, Aug. 12th and 13th. Three churches, New Vineyard, Farmington and 2d Litchfield, were received into membership. New Vineyard had among its first settlers Baptists from Martha's Vineyard. Rev. Isaac Case and Rev. Eliphalet Smith were active in the formation of the church here, and also at Farmington. The church in Bowdoin in connection with the labors of its pastor, Rev. James Potter, was blessed with an extensive revival this year. The Bowdoin church reported 58 additions, the 2d Bowdoin, 35, while the 2d Litchfield was gathered from the fruits of the revival there. Rev. John Tripp had become pastor at Hebron. He was born in Dartmouth, later Fair Haven, Mass., March 25, 1761. He was licensed to preach Sept. 18, 1787, when living in Edgartown, Mass., and was ordained Sept. 29, 1791. He preached in Carver, Mass., about six years, and came from Carver to Hebron in the

¹ Origin and Progress of the Baptist Church in Yarmouth, Maine, 1861 [prepared by Rev. Thomas B. Ripley], p. 4. Centennial Discourse June 16, 1797, by Rev. J. H. Barrows, pp. 1, 2. The first pastor of the Yarmouth church was Dr. Thomas Green, a physician, who came from Danvers, Mass., where for about three years he had been the pastor of the Baptist church in that town. He was a son of Dr. John Green of Worcester, Mass., and grandson of Dr. Thomas Green, also a physician and first pastor of the Greenville Baptist church in Leicester, Mass. He studied theology with Rev. Joseph Avery (Congregational minister in Holden) after studying medicine with his father and practiced medicine in Lexington, Mass. He was ordained in Cambridge, Mass., Nov. 26, 1783, as pastor of the church in what is now Arlington. Later he was pastor in Danvers, and came to Yarmouth in 1797. See Historical Discourse by H. C. Este, D. D., at the One Hundred and Fiftieth Anniversary of Greenville Baptist Church, Sept. 28, 1888, pp. 60-63.

summer of 1798, but was not installed as pastor until Feb. 14, 1799. Elder James Potter preached the sermon from 1 Tim. 4: 16. The hand of fellowship was extended by Rev. James Hooper of Paris.

Among the items in the report for that year are these: "Attended to the administration of the ordinance of baptism to two subjects. Attended to the celebration of the Lord's Supper, agreeably to a vote of the association the last year, to have said ordinance administered at our annual meeting in future." This action of the Bowdoinham Association with reference to the Lord's Supper preceded that of the New Hampshire Association by one year. The innovation was short-lived. In 1801, it was voted to "suspend" the celebration of the Supper in future meetings of the association "on account of some inconveniences."

Three churches were added to the association at the meeting in Livermore Aug. 28 and 29, 1799, Wales, Jay and Mt. Vernon. Wales was visited by Elder Potter as early as 1793. But especially was the influence of the great revival in 1798 and 1799 felt in the place. Jay seems to have come into existence with the aid of the neighboring churches, Livermore and Fayette, while Mt. Vernon, at first known as Washington Plantation, and incorporated in 1792 with its present name, shared in its earlier history the self-denying labors of Elder Case. The Litchfield church this year reported 82 additions; the 2d Litchfield, 72; Thompsonborough, formerly the 2d Bowdoin, afterward Lisbon, 46; Bowdoin, 39; Cushing, 39; Clinton, 29. It was "Voted to recommend to the churches in the association to raise money by contribution for the support of a Gospel Mission, and to bring in the same at our annual meeting. Contributed fifteen dollars at the association for this use." It was also voted that Elders Green, Williams and Woodward be a committee to superintend the business relating to the Gospel Mission, and Elder Woodward was made mission treasurer.

In connection with the association occurred the ordina-

tion of the moderator, Elisha Williams, a member of the church in Livermore and a licentiate of that church since 1795. June 29th of this year occurred also the ordination of Thomas Francis at Wayne. A revival of religion in Leeds in 1795 resulted in a large number of conversions. By the efforts of some Methodist preachers a class was formed and Mr. Francis was appointed class leader, but Mr. Francis and some others were not satisfied with the doctrinal views of the Methodists. Elder Potter visited the place, and the Methodists left the field. When one asked the presiding elder what had become of his class at Leeds, the latter wittily replied, "They were marred in the hands of the Potter." Elder Case was also a helper in this pioneer work in Leeds.

The Bowdoinham Association had now had an existence of thirteen years. This review of its history to the close of the century shows how much of its growth and prosperity was due, under God, to the untiring labors of Elders Case and Potter. They went everywhere preaching the word, and their preaching was in demonstration of the Spirit and of power. That the churches in this time increased from three to twenty-one, and the members from 183 to 1,568, was very largely due to their heroic and self-denying labors divinely blessed. The following table presents the statistics of the association to 1800.

	Ministers.	Churches.	Additions.	Dismissed.	Excluded.	Died.	Members.
1787	3	3					183
1788	3	3					
1789	4	6	11	13	14	1	288
1790	4	6	31	2		1	317
1791	4	10	20	23	1	2	397
1792	6	15	51	27	3	1	566
1793	6	19	89	42		3	695
1794	11	21	178	24		2	887
1795	13	23	112	20	41	9	955
1796	15	24	92	12	15	7	1009
1797	17	26	65	24	19	9	1088
1798	18	29	187	29	41	5	1233
1799	21	32	388	100	48	9	1568

The statistics for 1798 and 1799 show how largely the churches in the association had shared in the great revival influences which between the years 1797 and 1801 swept over the land, following a period of comparative religious dearth. This revival took a much stronger hold on the real life of New England piety than the religious awakening of 1740. It was not attended by the outward physical manifestations which characterized that display of religious feeling and emotion. "Nor, unlike that former religious movement, did this one derive its impulse at all from the presence of a celebrated evangelist, or even from the use of the itineracy in any form. . . . The work sprang up almost simultaneously throughout the churches under the ministrations of their own pastors, and progressed under the visible influence of only such added efforts and agencies as settled ministers are able mutually to afford one to another."¹ Those who came into the churches at this time bore "a stamp of experience so deep, and on the whole so genuine, that they were of inestimable value to every interest of the Christian kingdom."² Abundant illustration of this fact we shall have in the chapters that follow.

¹Some Aspects of the Religious Life of New England, by George Leon Walker, D. D., p. 135.

²Some Aspects of the Religious Life of New England, by George Leon Walker, D. D., p. 146.

CHAPTER VIII.

MISSIONARY ACTIVITY.

When the eighteenth century came to a close much had already been accomplished by the Baptists of Maine in organizing and developing churches. Within the limits of the district there were forty-two churches, viz., in the New Hampshire Association, Berwick at the Great Hill, Sanford, Wells and Berwick, Coxhall (Lyman), Shapleigh, Waterborough, Cornish, Fryeburg, Limerick, Parsonsfield and Newfield; in the Bowdoinham Association, Bowdoinham, Harpswell, Thomaston, Bowdoin (Webster), Vassalborough, Ballstown (Whitefield), Sydney, Litchfield, Hebron, Buckfield, Paris, Lewiston, Readfield, Fayette, Miscongus¹ Island, Cushing, Nobleborough, Livermore, Greene, Wayne, Lisbon, Barrettstown (Hope), New Gloucester, Clinton, North Yarmouth, Harlem (China), New Vineyard (Industry), Farmington, 2d Litchfield, Wales, Jay and Mount Vernon. These forty churches had a membership of 2,186.

From the beginning of the movement resulting in the organization of these churches much missionary activity had been manifested. Rev. Nehemiah Lord of Wells, we have seen, early made his way to the scattered settlements east of Falmouth. In Case and Potter and Snow, Bowdoinham Association had men of untiring missionary activity. In 1789, they were appointed to supply Ballstown, Harpswell and Vassalborough, with this end in view, that each of these churches should have preaching on two Sundays during the year. In 1792, appointments were made for preaching in ten churches. Arrangements for such "supplies" were made annually. But enlarged mis-

¹ So in the Minutes; now Muscongus.

sionary operations were contemplated with the opening of the new century. The revival influences abroad in the churches evidently had a quickening effect, awaking a missionary impulse and strengthening the desire for a larger harvest of souls.

It was doubtless at the suggestion of Rev. Isaac Case that this missionary movement on the part of the churches in the District of Maine was taken. He was present at the New Hampshire Association June 13, 1799, when it was voted to send a missionary to preach and administer the ordinances of the gospel in the eastern country. He was also present at the Bowdoinham Association Aug. 29, 1799, when it was voted to recommend to the churches in the association to raise money by contribution for the support of a Gospel Mission. He knew the needs of those scattered settlements in the eastern part of the district, and he was ready in the full vigor of a sturdy manhood to consecrate himself to this service. Because of his interest in the work, and his especial adaptation to it, he was selected as the first missionary of Bowdoinham Association. Resigning his pastorate at Readfield, he accepted his appointment with the prospect of a scanty support, and hurried away to the eastern country on his "Gospel Mission."

No record of that missionary journey, so far as I am aware, has been preserved, but when the Bowdoinham Association met in Greene Aug. 27 and 28, 1800, the missionary was present with a report of his labors. In the Minutes of the association is the following entry: "Agreeable to a vote of the association the last year, Elder Case visited the new settlements in the eastern part of the Province of Maine as a missionary to preach the gospel in places destitute of settled ministers, who reported a very pleasing account of the advancement of the Redeemer's kingdom in many places he visited, and that there appeared to be a door opened for great usefulness in preaching the gospel in those parts." There is also this added statement: "Agreeable to a request of the associa-

tion the last year, a contribution was received from some of our churches, societies and individuals present, for the support of a Gospel Mission, amounting to \$43.10."

The New Hampshire Association at its meeting at Brentwood, June 11 and 12, 1800, "Chose Elders William Hooper, Henry Smith, and William Batchelder to employ a suitable ordained elder as a missionary to travel into the eastern parts to preach and administer the ordinances of the gospel." Contributions were announced as follows: Berwick church at the Great Hill, \$6.00; Waterborough, \$4.50; Newton, \$10.00. Contributions in the other churches when collected were to be paid to Elder Henry Smith, treasurer. The collection at the association for the Gospel Mission amounted to \$25.70.

Elder John Tripp of Hebron made a missionary journey to the eastward in January and February, 1801, and his report of this journey is the earliest missionary record that has come down to us. He says:¹

"Under a great sense of unworthiness and unfitness for the business, on the 26th day of January, 1801, I set out on a mission to preach the gospel to the destitute in the eastern parts of this country. On my journey I preached at Brunswick, Warren and Belfast, but with little freedom or prospect of success. And after crossing the Penobscot river, and traveling east far beyond all my acquaintance, in my discouragement I had sober thoughts of returning, but several passages of Scripture coming to my mind (Luke 9: 62, Math. 10: 37 with Luke 14: 26), fully determined me to press forward, Providence permitting, let my feelings be as they might. Coming to a neighborhood in the town of Orland at almost sunset, February 4, a meeting was called, and I preached with freedom, and I think the Lord was there. On the 6th, I came to Union River. Before I reached that place, I felt an unwillingness to spend the Lord's day there, having understood that the Methodists preached there, concluding, that if so,

¹The Maine Baptist Missionary Register, Vol. 1, August, 1806, pp. 6, 7. In it were recorded reports of missionary labors "both before and since the regular establishment of the Society."

the people would not wish to hear me. But I could not well get farther, and coming there I found that Providence had opened the way. On Lord's day, February 8th, I preached there three sermons to a large and attentive assembly. My soul was refreshed, and so I think were the souls of many.

"The next day I preached at Newbury Neck (South Surry), in the vicinity of Union River, and found a number of precious Christians, some of whom were in connection with the Methodists. We spent an exceedingly happy evening in relating to each other the experiences of our souls. I found them so much better indoctrinated than I expected, that I was filled with astonishment, and could not but give glory to God for what I saw and heard, and that ever I was brought to that place.

"I preached several times in the week, and again on Lord's day at Union River, three sermons. The attention was remarkable, my soul seemed to be alive, and my tenderness towards the people cannot be expressed. On Monday, 16th, preached again at Newbury Neck with a sweet freedom of soul; and the conversation with individuals after the meeting was agreeable beyond description. And blessed be the Lord for what of religion I unexpectedly found in that place.

"Being about to set out homewards, on Tuesday evening, February 17th, I preached at Patten's Bay [Surry Village], and how shall I describe the peculiar heart exercises of that interview. . . . That evening and the next morning, I took my leave of them, which was quite affecting, at least to me. Never was I more sensible that I was in the work of the Lord, and in the place where he would have me, than while at and about Union River."

In the records of the first meeting of the Massachusetts Baptist Missionary Society, held in Boston, May 26, 1802, is this entry: "The reverend Messrs. Isaac Case, John Tripp and Joseph Cornell were appointed missionaries, the two former to visit the new settlements in the District of Maine and New Hampshire; the latter to visit the new

settlements in the northwesterly parts of New York and the adjacent settlements in Canada." June 17, 1802, Mr. Tripp set out for Mt. Desert with Mr. Case. He also preached at Union River and other places which he visited in the preceding year. In October he spent a week in the new settlements upon and near the Androscoggin river. He spent a Sunday at Bethel. "I affected not to be a Calvinist or Arminian, but a Christian minister. I endeavored not to confound my hearers with bold assertions, but as much as in me lay to inform their understandings; and I have reason to hope it was not altogether in vain." In May he was again in Bethel. In June he visited Rumford, Paris, Andover, Bethel and Little's Grant.

In both the New Hampshire and Bowdoinham Associations contributions were still made for the support of a Gospel Mission. The amount raised in the Bowdoinham Association reported in the Minutes for 1803 was \$81.00, of which \$48.00 were collected at the association.

In a report of missionary labor made Feb. 10, 1803, Mr. Case says he had visited Meduncook (Friendship), Goshen (Vienna), Thomaston, Camden, Canaan, Vassalborough, Fox Island, Mt. Desert, Ballstown (Whitefield), Hartford, Sumner and Thompson's Grant. Of the two persons whom he baptized in Camden, one was a woman who had been led to embrace Christ in 1783, by a fitting word spoken by Mr. Case at her father's house. At Vassalborough he had the aid of Rev. Daniel Merrill, the Congregational pastor at Sedgwick, "who was also out on a mission," and Mr. Case adds: "We mutually joined together as two brothers engaged in the same great cause." At Fox Island Mr. Case felt in some measure as Paul did at Mar's Hill. He concluded his report with these words: "There were so many doors opened for preaching that I hardly knew what course to steer, or what place stood in most need. For if I had had a dozen bodies and as many tongues, they might have been all employed among the poor and destitute who desire to hear, and thankfully attend on the preached word."

In the preceding year, 1802, some of the inhabitants of the upper part of Arundel (Kennebunkport), wishing to have religious services near their homes, erected a meeting-house. The parish minister, however, was not willing to divide his time with them, nor could they secure another preacher of the Standing Order. At that time the footsteps of Andrew Sherburne were directed thither, and he was asked to preach. He complied with the request, and in December, 1802, the owners of the new meeting-house agreed to consider themselves a Baptist society, and invited Mr. Sherburne to become their pastor. In June, 1803, a Baptist church of thirteen members was organized, with Mr. Sherburne as pastor.¹

Rev. Sylvanus Boardman of Livermore performed missionary service for the association early in 1804, visiting Industry, Norridgewock, Canaan (Skowhegan), Anson, New Portland, Greenstown, Carratunk. "I went to the uppermost house in the highest settlement on Kennebec river, and there found a professed brother and sister of our order, the first I had seen since I left Canaan; and my interview with them was very happy. I was then about ninety miles above Hallowell, but soon returned to the middle and lower settlements." He was absent from home twenty-eight days and preached twenty-eight times.

Rev. P. P. Roots, a missionary of the Massachusetts Baptist Missionary Society, received at the close of May an appointment to visit the District of Maine. At Ballstown, Davistown and Greene revivals had occurred. At Northport he met Rev. Isaac Case. After crossing the Penobscot river he came into "a very destitute country." "Mr. Steel of Machias is the only minister I found after leaving Bluehill, till I came to Elder Murphy's at Moose Island [Eastport], which, I suppose, is nearly one hundred and fifty miles."

Mr. Case at this time visited Fox Island and Islesborough. At the latter place an extensive revival was in

¹ Mr. Sherburne was pastor of the church until 1819. See *Memoirs of Andrew Sherburne, a Pensioner of the Navy of the Revolution*, written by himself, pp. 205-207. *History of the Baptist Church, Kennebunkport*, by Rev. I. B. Mower, pp. 7, 8.

progress. Sixty or seventy had been converted within two months, and the work had extended to all parts of the town. "As to the instruments that God hath made use of in this reformation," he wrote,¹ "some date their first awakening from hearing Mr. Sewall preach the last fall; and others were awakened under my feeble labors when here last April. But the work hath been mainly carried on under the preaching of Brother Pilsbury, and the prayers, exhortations, singing and private conversation of three pious young men, who have been studying with Mr. Merrill, with a view to the ministry. One of these young men is a member of a Baptist church." The names of these young men were Henry Hale, Phinehas Pilsbury, and William Allen. The latter was a Baptist, the other two were Congregationalists. Mr. Allen became pastor of the Baptist church in Jefferson in 1809.² Pilsbury was baptized by Mr. Case at Islesborough with other converts on this missionary tour. "By reading his Bible," says Mr. Case, "he was convinced that he was never baptized before." He was ordained at Fayette, Jan. 3, 1805, and he became pastor of the Baptist church in Nobleborough in 1808. Mr. Hale was baptized by Mr. Case at Vinalhaven about the same time as the others mentioned, and soon after received ordination as an evangelist. He traveled extensively as a missionary in the eastern part of the State and British Provinces, and was afterward settled as the pastor of the Baptist church in Charleston.

During this missionary tour Mr. Case preached in twelve towns, and baptized seventy-two persons. "The blessings bestowed on the people where I have been," he writes, "the comfort I have enjoyed, are beyond what my pen can describe. Our meetings have been refreshing, and our parting scenes affecting."

¹ Massachusetts Baptist Missionary Magazine, Vol. 1, p. 87.

² Mr. Allen was pastor of the First Baptist church, Jefferson, until a year before his death, which occurred April 10, 1836. He was an earnest preacher and an unwearied pastor. To promote the spiritual welfare of his people was the dearest object of his heart. A son, Lorenzo B. Allen, graduated at Waterville College in 1835.

The object of the Massachusetts Baptist Missionary Society, organized in Boston May 26, 1802, was "to furnish occasional preaching, and to promote the knowledge of evangelistic truth in the new settlements within these United States; or further if circumstances should render it proper." Messrs. Case and Tripp, as we have seen, were in the service of this society as missionaries from its organization, and in this relation they and their brethren learned the value of organized missionary effort in advancing the Redeemer's Kingdom. The Baptists in the District of Maine were not slow in following the example of the Massachusetts Baptists. A constitution, closely following that of the Massachusetts Baptist Missionary Society, was prepared, printed and sent to those who were especially interested in missionary work, and Sept. 27, 1804, in connection with the meeting of the Bowdoinham Association at Readfield, the Maine Baptist Missionary Society was organized.¹

The following constitution was adopted:

"ARTICLE 1st. This society shall be distinguished and known by the name of the Maine Baptist Missionary Society.

"ART. 2d. The society shall be composed of such members only as shall subscribe and pay at least half a dollar annually to its funds.

"ART. 3d. The members at their first meeting, and at their annual meeting ever after, shall by ballot appoint nine trustees, six whereof shall be ministers or professing brethren of the Baptist denomination—the other three may be chosen from the members at large—who shall conduct the business in the manner hereafter described.

¹ There is no record of the preliminary meeting. The first record book of the society opens with a transcript of the constitution, to which is added the date Jan. 7, 1804. Evidently this is the date of the meeting at which the constitution was prepared in order to be sent to ministers and others who were interested in the new movement, or whose interest was desired. The organization occurred at Readfield, Sept. 27, 1804. The record in the Minutes of the Bowdoinham Association, under the date Thursday, September 27th, is as follows: "In the afternoon a meeting was held for the establishment of a Missionary Society; a sermon preached; society organized, and 120 dollars collected."

“ART. 4th. The object of this society shall be to furnish occasional preaching, gather churches and to promote the knowledge of evangelical truth in new settlements within the limits of the United States or farther if circumstances may render it proper.

“ART. 5th. The trustees [shall] have power to apply the funds of the society according to their discretion in all cases in which they shall not be limited by special directions of the society.

“ART. 6th. They shall have power to appoint and dismiss missionaries, to pay them and generally to transact the business necessary for the accomplishment of the important object of the society.

“ART. 7th. The trustees shall annually appoint a secretary, who shall keep a correct and fair account of the proceedings, which shall be read at their next succeeding meeting. They shall also make choice of one of their number to preside, who with three other trustees shall be a quorum to do business, or if the stated chairman shall not be present any four of the trustees shall be a quorum.

“ART. 8th. The chairman shall have power to call a meeting of the trustees at his discretion. It shall be his duty to call such a meeting whenever requested by three of the trustees. In case of the death of the chairman, the secretary, when applied to as above, shall call a meeting in order to appoint another, or transact other necessary business.

“ART. 9th. The society shall annually appoint a treasurer who shall exhibit both to the society and to the trustees a state of the treasury whenever he shall be called on for that purpose.

“ART. 10th. The trustees shall annually exhibit to the society a particular [account] of the missionaries employed by them, the places to which they are, or have been sent, the state of the funds, the receipts and expenditures and whatever relates to the institution.

"ART. 11th.¹ The trustees, and all other officers of this society, shall enter upon their respective offices on Thursday following the fourth Wednesday of September annually and shall continue in office one year.

"ART. 12th. The society shall hold their first meeting for the choice of officers at the Baptist meeting-house in Readfield on the Thursday following the fourth Wednesday in September at 2 o'clock P. M., and in every year thereafter at the place and time which shall be appointed by the society.

"ART. 13th. In order more effectually to aid the intention of the society, it is proposed that a sermon be delivered at the time and place of holding their annual meeting, and a public contribution by the people.

"ART. 14th. It shall be in the power of the society at their annual meeting, from time to time, to make such amendments and alterations as experience shall dictate, or to dissolve the same when the purposes of its institution shall render its existence no longer necessary."

The object of the society, like that of the Massachusetts society, was exceeding broad. Its operations were not confined to the District of Maine. The missionary work already performed by some of the founders of the society had extended into the neighboring State of New Hampshire. Calls for service might take them into the neighboring British Provinces. Accordingly they made their object in organizing the Maine Baptist Missionary Society "to furnish occasional preaching, gather churches and to promote the knowledge of evangelical truth in new settlements within the limits of the United States or farther if circumstances may render it proper." They had caught the breath of the new era, and they did not know what fields the new century upon which they had entered might open to them in our vast domain, and even beyond. Like their Massachusetts brethren, they had in mind, it

¹ This article was amended Sept. 26, 1811, so as to read as follows:

"ART. 11th. The trustees and all other officers of this society shall continue in office during the pleasure of the society, and shall have power to fill vacancies which may be occasioned by death or otherwise."

may be, the work of Carey and his associates in India, and the thought was not wanting that in due time an opportunity might present itself for missionary work on the other side of the globe.

At this first meeting of the society, the following were chosen trustees: Rev. John Tripp, Rev. Sylvanus Boardman, Rev. Robert Low, Dr. Cyrus Hamlin, Rev. Isaac Case, Rev. Samuel Woodward, Rev. William Goding, Rev. Oliver Billings and Rev. Nathaniel Chase.

John Tripp, ordained at Carver, Mass., in 1791, had been pastor at Hebron since 1798, and was pastor there until his death, in 1848.¹ Sylvanus Boardman, father of George Dana, and whose ancestors in Cambridge, Mass., for three generations had held the office of town clerk, and the stewardship of Harvard College for nearly a century, had for two years been pastor of the Baptist church in Livermore. Robert Low had been pastor at New Gloucester since 1800, and spent most of his ministry there and at Readfield. Dr. Cyrus Hamlin, father of Hannibal Hamlin, Vice-President of the United States, was then living in Livermore, but in 1805, when the County of Oxford was formed, he was appointed clerk of courts and removed to Paris Hill, where he lived until his death, Feb. 2, 1829. Isaac Case had in 1800 resigned his pastorate at Readfield, but it was still his home, and from that central position in the district he was actively engaged in his ministry at large. Samuel Woodward was one of the earliest converts in connection with Isaac Case's labors at Harpswell, was ordained in his own house at East Bruns-

¹ Mr. Tripp was buried in the cemetery in the rear of the Baptist church at Hebron. A monument, erected by the young men of the place, marks the spot, and bears this inscription:

"In Memory of
Rev. John Tripp, A. M.
who
Died Sept. 16, A. D. 1847,
Ae. 86 ys;
Minister of the Gospel 56 ys;
Pastor of the First Baptist Church in Hebron 49 ys;
Beloved by his people, and
Respected by all who knew him."

wick, Oct. 11, 1792, but had retired from the pastorate of the Brunswick church in 1801, and was still a resident of the place. William Goding had been ordained as an evangelist in 1802, was living in Wayne, where he preached most of the time until 1807, when he became pastor of the church in Acton, continuing in that office until 1835. Oliver Billings was one of the early converts in Fayette, was ordained as an evangelist in 1800, and shortly after was made pastor of the Fayette church, continuing in the pastorate until his death, July 31, 1842. Nathaniel Chase was pastor of the church in Buckfield, having been ordained in 1800; and he continued in the Buckfield pastorate until 1835. "His father was a Massachusetts soldier in the French and Indian War, and was one of a force which came into this district for the protection of the settlers. The father afterward settled in Windham; and both he and his son Nathaniel fought in the Revolutionary army. In March, 1781, Nathaniel, on snow-shoes, with an ax and provisions, set out through the woods to select a lot of State land for his home. He reached what is now Buckfield, cleared a farm and settled there for life. He was a godless man until twenty-eight years old. Then, after many convictions of sin and struggles for peace, he heard Mr. Potter preach in the neighborhood, and by means of that sermon found peace in believing."¹ Stalwart Christian men were these. They knew the spiritual needs of the district, and they possessed in the largest degree the confidence of the churches.

Rev. Sylvanus Boardman was elected chairman, Dr. Cyrus Hamlin, secretary, and Oliver Billings, treasurer. The employment and superintendence of missionaries were entrusted to a committee consisting of Rev. Sylvanus Boardman, Rev. John Tripp, and Rev. Robert Low.

The imperfect records of the time give us only occasional glimpses of the missionary work undertaken by the society. Oct. 14, 1804, Mr. Case visited Northport, Islesborough, and Castine, holding meetings and baptizing

¹ Centennial Review of Bowdoinham Association, by Rev. E. S. Small, p. 22.

thirty-six converts. At Castine, November 9th, he organized a church consisting of eighteen members, "a little handful of despised, solemn, loving disciples." Referring to those whom he baptized on this tour, Mr. Case says: "Two of them are young men by the names of Henry Hale and Thomas Perkins. They are at present studying with the Rev. Mr. Merrill of Sedgwick, with a view to the ministry. It will be natural for you to inquire what effect it has upon Mr. Merrill, his students becoming Baptists. I will just say I have made him a short visit, and find him fully convinced of *believer's baptism by immersion*."¹

At the close of his report of this tour, Mr. Case writes: "Within about fourteen months I have baptized upwards of one hundred and fifty persons upon the islands of the sea, and in the towns adjoining. Two new churches have been planted, and considerable additions made to two more. It is the Lord's doings and it is marvelous in our eyes. . . . I have lately returned from a journey up Sandy and Kennebec rivers. . . . The work of God is going on in Readfield. We have received twenty-seven by baptism. The work has lately begun, and is still going on in Mt. Vernon. Elder Billings has baptized twenty-eight in Fayette. Livermore has also shared in the unspeakable blessing. Elder Boardman has baptized more than twenty, chiefly young people. One of them is his eldest daughter, about nine years old."

The trustees of the Missionary Society met in Fayette, Jan. 2, 1805. At this meeting the chairman was given power to draw orders on the treasurer. It was also voted to give five dollars per week to the missionaries of the society and to pay their expenses. The treasurer reported funds in hand to the amount of \$145.00.

Rev. Phinehas Pilsbury was employed by the Maine Baptist Missionary Society in 1805. In a letter to the chairman of the committee, dated Feb. 1, 1806, he wrote: "I set out on my mission on Saturday, Aug. 10, 1805, and rode to Castine and visited at Cape Rosea [Rosier] and spent

¹ The Massachusetts Baptist Missionary Magazine, Vol. 1, pp. 107, 108.

the Sabbath with them, and preached with a good degree of freedom to about fifty or sixty very attentive hearers. Here is a small Baptist church of eighteen members lately constituted. They stand in great need of help. I then crossed to Long Island, and delivered two discourses to a large number of very lively Christians. I next went to the main, and made on towards Penobscot river, and called upon the brethren at Mount Ephraim, and spent one Lord's day with them. . . . I next visited the back settlements in Frankfort and Hampden, upon Penobscot river, and preached a number of times, and spent one Lord's day among them. . . . Being under necessity to return to Vinalhaven, on my way I preached a number of lectures to very crowded assemblies. The people in those parts are very attentive to meetings. They appear to have an hearing ear; may God give them an understanding heart."

Later, on another missionary journey, Mr. Pilsbury "visited Northport, where there is a very needy branch of the church of Mount Ephraim [Swanville]." Then he revisited the places on the Penobscot already mentioned. In prosecuting his work he spent forty-four days in the service of the society, visiting sixteen towns or plantations and preaching fifty-two times.

In the Minutes of the Bowdoinham Association, held at Mt. Vernon Sept. 25 and 26, 1805, there is the following reference to the Missionary Society: "After a short intermission a discourse introductory to the missionary business was preached by Brother Tripp from Jonah 3: 2, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.' And by contribution and subscription, a considerable sum was collected for the use of the mission."

September 28th, immediately after this meeting, Rev. Isaac Case began another missionary tour to the eastward. October 10th, he was at Steuben (Cherryfield), October 17th, at Addison (where there were converts and thirty-four were added to the church), afterward at Sullivan

(where "several were melted into tears under the word"), Eden, Sedgwick, Castine, Long Island and Northport. He was absent thirty-nine days, preached forty-eight times and baptized fifty-five converts.¹

December 16, 1805, Mr. Case set out again for the eastward, visiting Belfast, where he preached. Passing through Bluehill, where also he preached, he visited Sullivan, Gouldsborough, Steuben, Columbia, Addison and other places. Jan. 16, 1806, he baptized nine candidates. "What rendered the service more solemn than usual," he said, "a place was cut in the ice which resembles a grave. The air was very cold, but the presence of the Lord made the season delightful." At Addison he baptized six. "One thing may be remarked," Mr. Case added in his journal, "the tide had ebbed about six inches, had it continued ebbing it would not have been so convenient; but as the Lord would have it, there came in an undertow (as they call it), and the water was higher than before, so that the ordinance was attended with convenience. . . . I think I was never in any place where Christians were more engaged in religion and where people took more pains to attend upon the word. Some came as much as twenty miles."

While on this journey Mr. Case assisted in organizing the Baptist church at Bluehill. In his journal he says: "After spending some time in fasting and prayer for directions, we formed into a council, and after consulting together what methods to take and giving much instruction to the brethren, thirteen males and six females covenanted together and received the right hand of fellowship as a church of Christ. In the evening I addressed them from Psalms 27:4. Harmony attended the whole."

At the meeting of the trustees of the Maine Baptist Missionary Society, held at North Livermore Jan. 13, 1806, Rev. John Tripp, Rev. Robert Low, and Rev. Sylvanus Boardman were made a committee on printing, and it was voted that the committee collect and cause to be printed

¹ Massachusetts Baptist Missionary Magazine, Vol. 1, pp. 226-228.

such religious tracts as they deem will aid the cause of religion, provided the expense does not exceed \$34.00. This action had reference to the publication of a religious magazine similar to that published by the Massachusetts Baptist Missionary Society.

In July, 1806, Mr. Case set out on a missionary tour to the eastward, taking with him Henry Hale. They reached Machias July 11th and preached. Then they continued their journey to Eastport, where there was a Baptist church of seventy members in a low condition. After spending ten days at Eastport, they received an earnest invitation to visit the provinces. Answering the call they passed over into New Brunswick. Mr. Case baptized twenty-one converts, and organized a church. Returning they visited Eastport, Machias, Addison, Columbia, Narraguagus (Cherryfield), Surry, Bluehill, Orleans, Belfast and Northport, and Mr. Case reached home September 5th. He had baptized seventy, organized three churches, and administered the Lord's Supper to six destitute churches. "Some days," he says, "I did not preach, but in general I preached once or twice, and when occasion called three times. The people were generally very attentive, and would take great pains to attend upon preaching. Some would come as far as twenty miles on horses, and some women would walk seven or eight miles to hear the word. They are truly destitute of preaching. For two hundred miles in length on these eastern shores there are but three ministers of any denomination, and there are now ten destitute Baptist churches. My poor heart yearns toward them when I think of them, and think of their language to me: 'Do not forget us; do come again, and if you cannot come, you must try and send some minister to preach to us.'"

At the Bowdoinham Association in 1806, Rev. P. Pillsbury preached the missionary sermon from Rom. 10: 15, "And how shall they preach except they be sent." By contribution and subscription a considerable sum was collected for the mission.

November 4, 1806, with Elder Robert Low, Mr. Case set out on another missionary tour, which extended across the border. They went as far as St. Andrews. Returning, and preaching in almost every place through which he passed, Mr. Case reached home Feb. 27, 1807. In his report he notes the baptism of forty-four on this tour, and says that since his previous missionary journey he had baptized two hundred and five, and had assisted in organizing six Baptist churches, three of them in New Brunswick and the others in Maine east of the Penobscot river. Of this journey Mr. Low wrote: "There is but one ordained minister between Bluehill and the Province of New Brunswick, within the British government, which is about one hundred and thirty miles. To hear their cry for preaching, and to see them flock together by night and by day, when gospel ministers visit them, is both pleasing and affecting. The longer I tarried in a place, the more zealous they were, and with greater reluctance we parted. . . . I have ridden upwards of six hundred miles in ten weeks and preached upwards of sixty sermons, and attended a number of conference meetings."

January 7, 1807, the trustees of the Maine Baptist Missionary Society met at Livermore. In the record of this meeting we have this statement concerning the treasury: "Cash on hand, \$199.65; In books, Mr. Merrill's works, \$2.00; total, \$201.65; For printing the Register, No. 1, and expenses attending it, \$30.00; total, \$171.65." By the "Register, No. 1," is meant The Maine Baptist Missionary Register, the first number of which, known as Vol. 1, was published in August, 1806. The title page reads as follows: "The Maine Baptist Missionary Register, Vol. I, August, 1806. Published for the benefit of the Society. 'His name was spread abroad,' Mark. Augusta (Kennebec). Printed by Peter Edes, 1806." The first article in this number is entitled "A Brief Account of the Maine Baptist Missionary Society, with Motives to Perseverance." This article is followed by missionary intelligence, in which there is mention of the labors of Rev.

Isaac Case, and extracts from letters written by J. T. (John Tripp), Sylvanus Boardman, Phinehas Pilsbury, and others; also "a letter from the Rev. Mr. Francis, giving a sketch of the Baptist church in Leeds, dated May 1, 1806."

It was voted at this meeting to print a second number of the Register "to be out the middle of August next," to contain thirty-two pages, "with blue cover and the contents printed on the outside." Messrs. Boardman and Tripp were appointed to superintend the printing of the Register. At a later meeting it was voted to print six hundred copies. This second number of the Register, No. 2 of Vol. I, appeared in August, 1808.¹ With this number the publication ceased. Evidently the expense did not warrant further outlay.

On the 31st of May, 1807, Mr. Case again entered upon mission work. June 6th he visited Monmouth and then turned his feet toward the new settlements beyond the Penobscot. In his journal he says: "Being hindered by the rain, I stopped and preached three times in Vassalborough. Then went to Northport, where I preached once. Here I fell in company with Brother William Allen, a young licensed preacher, who concluded to travel with me. We arrived at a place called Stetsontown on Friday evening, June 13th. This place was a waste, howling wilderness until about five years ago, when four or five families moved into it. The most of them were professors, but they were in a very low state of mind as to the exercise of religion, until about a year ago, when I visited them, preached to them several times, and baptized four persons. From that time to the present they have kept up the worship of God among themselves, and have been much engaged in the cause of Christ. Of late God has poured out his Spirit and converted a number more." The result was that a church was organized June 16th. "This," says Mr. Case, "is the first church gathered

¹On the first page is the following: "The Maine Baptist Missionary Register, Vol. I, August, 1808, No. 2. Published for the benefit of the Society. Contents. Portland. Printed by Arthur Shirley, for the Maine Baptist Missionary Society, 1808."

in this part of the wilderness." Continuing his journey, Mr. Case preached at Bluehill, Deer Isle, Fox Island and Castine. Then he went into New Brunswick, where he labored at St. Andrews and other places. On his return he preached at Eastport.

Rev. Henry Hale, in the service of the Massachusetts Society, entered upon a mission June 1, 1807, preaching in Machias, Chandlerville (Detroit), Addison (where he was joined by Elder Haynes), Little River, Buck's Harbor, and returned to Sedgwick September 11th. The time was spent in preaching, visiting from house to house and baptizing.¹

Rev. Henry Kendall set out on a mission in the service of the Maine Baptist Missionary Society Aug. 26, 1807. He visited Canaan, Cornville, Athens, and then through twelve miles of woods to the upper settlements on the Piscataquis river, where there were thirteen families. On this tour, which lasted three weeks, Mr. Kendall rode about two hundred and seventy miles, preached thirty-four times, attended three other meetings and baptized two persons. Subsequently he spent three added weeks in the back settlements and "baptized a number." "It is three years next June since I received ordination, and by the good hand of God helping me, I have baptized one hundred and sixty-four persons."

The Maine Baptist Missionary Society held its annual meeting Sept. 23, 1807, at Brunswick, in connection with the Bowdoinham Association. Rev. Thomas Green of Yarmouth preached the introductory sermon from Zech. 9: 9-11. The collection for mission amounted to \$137.00.

In the early autumn Mr. Case visited some of the destitute churches on the Sandy and Kennebec rivers. October 30th, he again directed his steps to the eastward, intending to visit Nova Scotia. On the way he preached at Nobleborough, where a religious interest had been awakened in connection with "the preaching of Brother Pilsbury." He preached also at Islesborough, Northport

¹ Massachusetts Baptist Missionary Magazine, Vol. 1, pp. 359-362.

and Addison. At the last place he wrote his report, November 19th, adding, "next week, by the will of the Lord, I am to go to Machias, and assist Brother Hale in constituting a church in that place." Unfortunately the journal of this tour closes here, and there is no record of the organization of the church, if it was effected at that time.¹

December 4, 1807, Mr. Case, with Rev. Henry Hale, left Eastport for a missionary tour in the British Provinces, returning to his home in Readfield April 18th. Rev. David Ricker, also in the service of the Missionary Society, visited the towns in the upper part of New Hampshire and Vermont, leaving his home Jan. 11, 1808. He was absent twenty-six days and preached twenty-five times.

January 1, 1808, was observed by the churches of Bowdoinham and Lincoln Associations as a day of fasting, humiliation and prayer for an increase of ministers, for revivals in the churches, for greater liberality on the part of the church members, for deliverance from doctrinal errors and for increased consecration. "The solemn day was hardly past," wrote Rev. Daniel Merrill, "ere the decree manifestly went forth to begin the accomplishment of the things which we desired."

In the Baptist Missionary Magazine, Jan. 1, 1808, is a very interesting chapter of extracts from Elder Phinehas Pilsbury's journal, kept during a mission of six months in Vermont, upper Canada and New York. It closes with this paragraph: "On this mission I have spent six months, rode eleven hundred and twenty-seven miles, preached one hundred and fifty-five times, baptized four persons, and attended to other missionary labors. I have

¹ Millet, p. 341, says: "The people were generally Congregational, and favored with a stated ministry. Baptists, by their occasional efforts, obtained but limited influence among them for many years. In 1797, Mr. Murphy labored among them. Elder Case says, 'Several persons were regenerated into gospel faith,' and 'from that time till 1810, Baptist ministers visited these brethren occasionally, and preached Christ to them and to the people.' While on a mission, Elder Case made them a visit in 1810. Here he met Rev. Mr. Manning from Nova Scotia, who aided him in constituting the Baptists in Machias, who desired the privilege, into a gospel church. Their number was eleven only."

enjoyed good health, for which I ought to be thankful. I received eleven dollars, forty-two cents, and expended eight dollars, eleven cents."

Rev. Thomas Macomber left his home in Sumner on a missionary tour Jan. 5, 1808. During most of the time he had as a companion Rev. Nehemiah Gould. They visited among other places Bangor and appointed a meeting there. Mr. Macomber and Mr. Gould were entertained at the "house of a Baptist brother by the name of Thomas Bradbury" but Mr. Macomber "saw but very little appearance of religion in the place. Mr. Sawyer, a Congregational preacher, attended the meeting [held by Mr. Macomber], and professed satisfaction in what he heard while we were in Bangor."¹ Other places visited were Orrington, Blaisdeltown (Exeter), Lincoln, Charleston, Number Five (Cambridge), and Number Four (Sangerville). At the latter place four men and six women were baptized. "I enjoyed a comfortable state of mind in speaking at the water and in administering the ordinance," wrote Mr. Macomber, and the candidates seemed "not to be in the least daunted at the coldness of the weather." The organization of a church of twelve members followed, which was increased to sixteen before the missionaries left. One of the members of the new church, William Oaks, was licensed to preach, and was ordained at Canaan in 1815. From this place Mr. Macomber made his way through "a disagreeable wood of nearly twelve miles distance, and the snow more than knee deep, to Number Five, now Cambridge. Here he was made welcome at the house of Jacob Hale. Mrs. Hale had not heard a sermon for six years, and to the household and two neighbors Mr. Macomber preached from 2 Cor. 5:17.² On his way home Mr. Macomber preached in Harmony, Cornville, Canaan, baptizing two in the latter place. During this missionary tour he preached thirty-four times, baptized

¹ Manuscript Journal by Mr. Macomber.

² A few years later Rev. Henry Kendall visited the place and baptized Mr. Hale and his wife. His account of the baptism is given in his Autobiography, p. 70.

fifteen, organized a church, attended a conference and administered the Lord's Supper. He was kindly received in every place and had several requests for visits, with which he could not comply.¹

In the service of the Missionary Society, Rev. Sylvanus Boardman left his home Jan. 24, 1808, and visited Belgrade, Clinton, Canaan, Fairfield, Norridgewock, Anson, Carratunk, East Portland, New Vineyard and Farmington. On the last day in June he again visited Fairfield, where he had the pleasure of baptizing converts.

Rev. Joseph Adams, also in the service of the Missionary Society, entering upon the work Feb. 29, 1808, visited Belgrade, Fairfield, Canaan, Athens (where his spirit was stirred within him as was that of Paul in ancient Athens), Harmony, Number Five, Amestown (Sangerville), Number Two, Stetsontown, Palmyra (where the lion roared but the lambs rejoiced), Norridgewock and Mercer. He was absent from his home thirty-one days and preached twenty-nine times.

May 18, 1808, Rev. Isaac Case, writing to Dr. Baldwin, said: "I expect, God willing, to set out to-morrow on my old delightful work of sounding the Redeemer's name to dying men." God was willing. As his journal shows, Mr. Case went first to Jefferson, where a revival had been in progress since March, and the work had extended to the upper part of Newcastle. There were few families that had not shared in its blessings to a greater or less degree. After preaching and baptizing, Mr. Case proceeded to Thomaston, where also he preached and baptized. May 31st, he went to St. George, where an extensive work of grace was in progress. Returning to Jefferson June 1st, he preached in the upper part of the town. "At the head of Damariscotta Pond," he writes, "they are building a convenient meeting-house which is to be finished this season. At present they have Brother William Allen preaching to them, and the probability is that he will settle among them. They expect soon to organize a church,

¹ Maine Baptist Missionary Register, August, 1808, pp. 27, 28.

and for this purpose I have appointed a time to visit them again." June 16th, people from ten or eleven towns assembled at the head of the pond. Elder Case preached from Ps. 66: 16. He then baptized twelve candidates. In his journal he says: "We returned to the meeting-house where the articles of faith and covenant were read and agreed to by the candidates, who likewise manifested a union and Christian fellowship with each other. These, with a number more who had been dismissed from Ballstown [Whitefield] church for this purpose, were embodied into a church, and received the right hand of fellowship. The ministers present on this occasion were Elders Bagley, Lewis, Pilsbury and myself." On Sunday following, he baptized seven more, who were received into the church, and all these joined in celebrating the Lord's Supper. June 22d, Mr. Case went to the western part of Jefferson, called the Ridge, where he baptized five. Here a church was organized June 25th. "The next day," he writes, "after preaching to a thronged assembly, I baptized a woman of about seventy years of age. We then returned to our place of worship, which was a barn, and after attempting to preach again, I administered the Lord's Supper to this infant church, which consists of eighteen members."

September 25th, Mr. Case resumed his missionary labors. First he went to Monmouth. The following week he attended the Bowdoinham Association at Fayette. "It was truly astonishing," he writes in his journal, "to see the multitudes of Christians and others that met on this occasion. Twenty-one years ago last May, when the association was formed, it consisted of three churches only. One room in a dwelling house would then contain the assembly, but now the largest building in the county will not hold the people." The missionary sermon was preached this year by Rev. John Tripp from John 4: 35, and a considerable sum was collected for the use of the mission."

From the association Mr. Case went to Jefferson, and

preached to the two infant churches in that town. One of them had received fifty members since he was there in the previous summer, and now had seventy-five members; the other had thirty-nine members. He also preached in Newcastle and Old Sheepscot. Then he visited Fairfield, Canaan, Cornville and Harmony. A church had been organized in Harmony a few years before, but it did not flourish. A new interest had been awakened in connection with the labors of Benjamin Eames, a licensed preacher. Mr. Case attended a conference and it was resolved to organize a new church. This was done, and several persons were baptized. Subsequently Mr. Case visited New Vineyard and Industry and later Camden. Writing March 31, 1809, he says: "I expect to set out to-morrow to visit several destitute places between this and the Penobscot river."

The Missionary Society met at Leeds Sept. 28, 1809, in connection with the Bowdoinham Association. The trustees elected were Robert Low, Sylvanus Boardman, John Tripp, Nathaniel Chase, Thomas Wyman, Thomas Francis, Thomas Macomber, and Ransom Norton. There is no mention of officers except the statement that "Elder Boardman was then chosen treasurer." At a meeting of the trustees November 1st, Mr. Boardman was elected chairman and Mr. Tripp, secretary. The following action was taken at this meeting: "Considering the great scarcity of money, voted to give our missionaries four dollars a week for the present year. Voted that Brother Tripp be requested to take a tour of four weeks to Upper Coos and towards Canada. Voted that Brother Boardman be requested to visit Piscataquis for five weeks. Voted to request Brother Wyman to go up Sandy river for three weeks. Voted to request Brother Henry Kendall to go up Kennebec for three weeks." At the meeting at Leeds Rev. Henry Kendall preached a sermon from Luke 7: 22, and there was a collection as usual. The members of the society were requested in the Minutes to meet at the Baptist meeting-house in Readfield on the third Wednesday in



FIRST CHURCH, BANGOR.

January, 1810, to consider the propriety of changing the time of the annual meeting. As the meetings of the society continued to be held in connection with the Bowdoinham Association, it is evident that the proposal of a change was not received with favor.

During this year Mr. Case spent a few weeks in the most destitute places in the State of Rhode Island. On his return he preached in Portland for Pastor Converse, who tarried and preached at Saco Falls, where, writes Mr. Case, "there is a special attention to religion. I have since been informed that his labors have been blest to a number of precious souls. God is also magnifying his grace in Portland."

After returning to his home in Readfield, Mr. Case visited a number of destitute churches in Kennebec County, also the churches in Farmington and at Webb's Pond (Weld). In December he proceeded eastward as far as the Penobscot, preaching in Augusta, Vassalborough, Fairfax (Albion), Unity, Knox, Montville, Goose Pond, Frankfort, Hampden and Bangor. "In Bangor," he writes, "there is a Pedobaptist church, but no settled minister. There are also a few Baptist brethren in this town, who have had Dr. Burnham preaching with them part of the time the summer past." Returning, he attended a quarterly meeting in Frankfort. "Religion is evidently gaining ground in this wilderness," he writes. "It was with a degree of reluctance that I left these infant settlements."

But he was soon again engaged in missionary labor. Jan. 27, 1810, he left his home and visited Livermore, Hartford, Industry, New Vineyard and Farmington. In several of these places there had been interesting revivals and the missionary found a most cordial welcome. March 4th, he turned his face toward the scattered settlements between the Kennebec and the Penobscot rivers, preaching in Fairfield, Clinton, Cornville, and Harmony. Then

¹ Rev. Josiah Converse was pastor of the First Baptist church, Portland, from June 1, 1807, to April 30, 1810.

he turned northward to the towns on the Piscataquis river, in eleven of which he preached. "It is but a short time since the people began to settle in these parts," he writes, "and they are still very scattered, and in general destitute of any kind of preaching." In Charleston he organized a church April 10th. Subsequently he visited Gardiner, Litchfield, St. George, and other places. October 1st, he set out on a missionary tour into the British Provinces. At Eastport he aided Rev. Daniel Merrill in reorganizing the church "which had been in a scattered, broken and dismal state for several years." On this tour he was absent four months. Later in the year, he visited Sedgwick, Castine, Bluehill, Penobscot and Prospect. Of his visit to Bluehill he writes: "There has been a regular Baptist church in this town more than four years, and they have had an elder ordained over them about one year and a half; they are, however, still taxed to the Pedobaptist minister. Elder Roundy, the pastor of this church, had one of his cows taken by the collector for his ministerial tax while I was in the place." In his account of his labors during this tour, Mr. Case says that on this mission of twenty weeks he "received thirty-eight dollars, twenty-two cents; expended three dollars, seventy-four cents."

That his labors were highly appreciated by his brethren we know from contemporary testimony. Rev. David Benedict visited the District of Maine in 1810. August 10th, writing to the editor of the Massachusetts Baptist Missionary Magazine from Sedgwick, where he was spending a few days with Rev. Daniel Merrill, he said: "I have been much pleased and highly gratified to hear so many testimonies of the extensive usefulness of our laborious Brother Case, who has for some time received the deserved patronage of the Missionary Society."

CHAPTER IX.

BETTER DAYS.

Better days had now come to the older Baptist churches in the District of Maine. The missionary operations, so wisely planned and earnestly promoted, had not in the least weakened the forces on the home fields. Again was it found to be true that there is that scattereth and yet increaseth.

At the meeting of the New Hampshire Association, held at Parsonsfield June 10 and 11, 1801, there was an estimated attendance of two thousand people. But there was not merely a large assembly, "Great sobriety and good order" were manifested, and "there was a remarkable solemnity and engagedness in prayer and exhortation in all the intervals in the association." The representatives from the churches were full of gratitude in view of past blessings, and full of hope with reference to the enlargement of Christ's visible kingdom.

These hopes were abundantly realized. The following new churches were added to the association in the opening decade of the new century: Buxton in 1800; Limington in 1802; 2d Wells in 1803; Arundel (Kennebunkport) in 1804; 2d Waterboro and 2d Shapleigh in 1806; Phillipsburg (Hollis) and Newfield in 1807 and 3d Berwick in 1808. Great carefulness with reference to the reception of churches into the association was exercised at this time. In 1802 "a letter from the Andover and Salisbury church" requested admission to the New Hampshire Association, but the association postponed action one year "by reason of some things being not fully expressed in their articles of faith," and the applicants were requested to "make some amendments or adopt new articles." What these

"some things" were in which the articles of faith presented were deficient we are not told. It is a significant fact, however, that the Minutes of the association contain no further reference to the "Andover and Salisbury church."

These were the days in which Universalism was strenuously advocated. In 1781, Elhanan Winchester, who had been a prominent Baptist minister in Philadelphia, became a Universalist, and organized in that city a Universalist society, which took the name "Universal Baptists." In New Jersey several Baptist ministers became Universalists, and their churches Universalist churches. Rev. Hosea Ballou, who was so prominent as a Universalist preacher, was originally a Baptist, and a member of the church of which his father was pastor. In activity the Universalists of this time were not lacking, and that activity extended to the District of Maine. Among the questions submitted by the churches to the New Hampshire Association at the meeting in Sanford in 1803 was the following: "Whether it is agreeable to the laws of Christ's church to excommunicate those who have and still do embrace the universal salvation of all men, and openly declare it?" The association made this response: "We, as an association, do not think it our duty to interfere with the discipline of churches, but as our opinion is asked we give it in the affirmative." The independence of the local church was something for which the Baptists of that day, as now, stood first, last and always, and in this deliverance the members of the association evidently felt that they were taking a position which might be regarded as a violation of a well-known Baptist principle. But the occasion doubtless seemed to require a clear, definite expression, and the association did not hesitate to give it, though the principle of church independence was fully recognized.

One of the strong, active workers for the cause of Christ in York County at this time was Rev. William Batchelder,¹

¹ Mr. Batchelder preached the sermon at the ordination of Abner Flanders at Buxton in 1802. The sermon was published by request at Portsmouth, N. H., in 1803, and in 1888.

who was pastor at Berwick Great Hill (North Berwick) from 1796 to 1805. There is a letter written by him at York, Feb. 7, 1805, to Rev. John Peak, which gives us a vivid description of one of his evangelistic experiences at this time:

"The Lord, whose arrangements unfailingly accomplish his intentions, had prepared many of the people of York by sending them to Berwick, about four years before in the time of our reformation. At length I had an invitation to preach here at the house of one of the selectmen. So many people were present that we were obliged to meet in an orchard. I spoke from the words, 'One thing is needful.' The people gazed; for it was to them a new way of talking about religion, and many of the youth had never heard a sermon before. I have since baptized about thirty, who date to that season as the time of their awakening. The work has spread remarkably. At one time when met for baptism, it was judged there were twelve or fourteen hundred persons present. Many were solemn, some were wounded and some mocked. . . . On Friday I baptized seven. On Saturday, we met in Wells in a beautiful orchard near the sea. About seven hundred people were present. After the exercises, several related God's dealing with them, and presented themselves for baptism. By this time the sun was near the horizon, and it seemed as though there was the Shekinah indeed. Joy lighted up every saint, mourners wept, and spectators beheld with astonishment. About eight o'clock we moved from the spot, lighted by lanterns and torches; there were

Hon. Mark P. Emery, of Portland, but a native of Buxton Center, and a warm-hearted supporter of the Baptist church at Buxton Center, reprinted the sermon in loving recognition of Mr. Batchelder's service at Buxton. Mr. Batchelder left Berwick in 1805 to become the successor of Rev. Hezekiah Smith at Haverhill, Mass. "The last public enterprise undertaken by Elder Batchelder was the endowment of Waterville Academy, now Colby University. His great popularity as a preacher in Maine drew great crowds to hear him wherever he went in his chaise; and it was exposure in this collecting tour in the winter of 1817 that undermined his frail constitution." History of the First Baptist Church and Sunday School of Haverhill, Mass., Historical Discourse delivered May 9, 1890, on the One Hundred and Twenty-fifth Anniversary of the Church, by Rev. W. W. Everts, Jr., pp. 36-38. Mr. Batchelder died in Haverhill, April 8, 1818, in the fifty-first year of his age.

about forty singing the songs of Zion ; several were praying or exhorting—yet no confusion. We proceeded to the sea, whose hoarse roar seemed to forbid our approach ; but an isthmus formed by nature furnished us with a beautiful cove where the water was as smooth as a sea of glass. Here ten persons went down into the water in imitation of the humble Jesus. A semi-circular declivity was thronged with spectators, and, though the night was dark, the reflex glare of the lights from the water completely enlightened the whole. The scene exceeded my power of description.”¹ No more vivid picture of revival services in the District of Maine a century ago has come down to us than that presented by the pastor of the Berwick Great Hill church.

The following table gives the summary of statistics of the New Hampshire Association in the first decade of the new century :

	Ministers.	Churches.	Additions.	Dismissed.	Excluded.	Died.	Members.
1800	15	18	189	32	14	16	1560
1801	18	20	332	96	1	19	2035
1802	15	22	222	38	6	10	1925
1803	17	22	125	23	13	19	2022
1804	20	24	157	115	14	29	2106
1805	22	25	89	30	22	16	2081
1806	19	24	98	25	25	26	2205
1807	20	26	65	19	14	6	2210
1808	20	28	100	34	12	20	2218
1809	23	28	70	32	23	14	2198
1810	17	23	70	32	23	14	2193

In the Bowdoinham Association the growth of the denomination was even more rapid than in the New Hampshire Association. More new settlements were opened, and more missionary work was performed. Five new churches were received to membership at the meeting of the association in Greene, Aug. 27 and 28, 1800, viz.,

¹ The First Century of the Baptist church in North Berwick, Me., 1768-1868, by Rev. Edmund Worth, pp. 18, 19.

Brunswick, Littleborough (Leeds), Woolwich, Meduncook (Friendship) and Warren. In 1782, Elder Potter began to preach in private houses in Brunswick, his native town. Mr. Case followed, but his labors were infrequent. In 1792, a few Baptists held occasional meetings at Maquoit, near the head of Maquoit Bay. A society was formed, and about 1798, in spite of fierce opposition on the part of the standing order, a meeting-house was built. A church of eight members was organized in September, 1799, of which Elisha Williams, who was ordained at Livermore in that year in connection with the meeting of that association, became pastor.

To Littleborough, in 1773, came Roger and Thomas Stinchfield from New Gloucester as settlers. With them came Thomas Francis, a lad of seventeen. He was born in England and was apprenticed to a physician. Running away he had shipped on his Majesty's ship Black Prince, which was wrecked on the coast of Maine. As the shipwrecked sailors were making their way to Falmouth, some of them, including young Francis, stopped at one of the Stinchfield's. Mr. Stinchfield was pleased with the boy and invited him to make his home with him. Young Francis declined, but on rising the next morning his feet were so sore that he was unable to proceed on his journey. He accordingly accepted Mr. Stinchfield's kind offer. This was the beginning of a new course of life which was one of increasing usefulness and honor until Mr. Francis' death at a ripe old age. He was baptized in Leeds by Elder Potter in 1795, and was at once licensed to preach. He was ordained at Leeds in 1798, supplied the church in Wayne in 1798 and 1799, and became pastor of the church in Leeds at its organization in 1800. He continued in the active pastorate of the church until 1835, and was the senior pastor of the church at the time of his death, May 9, 1836. He was at one time a member of the Maine Senate.

In Woolwich, Rev. Benjamin Randall had organized a Freewill Baptist church as early as 1781. Two years later

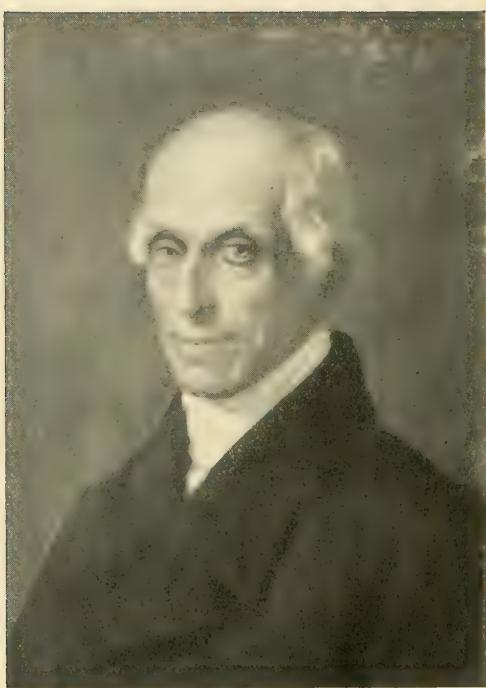
Elders Potter, Case and Macomber preached occasionally in the town, and as a result of their labors there were additions to the Bowdoinham church. In 1796, a petition was sent to the General Court of Massachusetts from "a number of the inhabitants of the towns of Bowdoinham and Woolwich," praying to be incorporated into a Baptist society in order that the Baptists in Woolwich might be relieved "from paying taxes to the Congregational minister of said town." The petition was granted in the session of 1797-8. When, in 1800, a Baptist church was organized, most of the members were from the Congregational church.¹

The church in Meduncook (Friendship) was the fruit of the labors of Ephraim Hall of Cushing, and had thirty members when it joined the Bowdoinham Association in 1800.

Warren, settled in 1736 by Scotch Presbyterians from the north of Ireland, was visited in 1784 by Elders Case and Snow, and as a result of their work in the place converts were added to the church in Thomaston. The church organized at Warren in 1800 consisted of fourteen members.

The Baptist church in Portland had a like number of members when it joined the Bowdoinham Association in 1801. From Jan. 29, 1772, when Rev. Hezekiah Smith came from North Yarmouth to Falmouth and preached "at Mr. Burnam's," the place seems not to have been visited by Baptist preachers until Rev. Isaac Case and Dr. Green of North Yarmouth made their way thither in 1796 or 1797. "We preached," says Mr. Case, "to whomsoever might be disposed to hear us." Mr. Case continued his visits, meeting from time to time "a few individuals coming off from the Congregational churches," among them Benjamin Titcomb, a man of prominence in the community. "At first," says Mr. Case, "The Baptists could not secure a congregation of more than half a dozen; but now the number of hearers became too numer-

¹ A History of the Baptists of Maine, by Rev. Joshua Millet, p. 166.



REV. BENJAMIN TITCOMB.

ous for the schoolhouse in which they usually met, and a convenient hall was obtained for their accommodation." The Baptist church in Portland was organized in the house of Mr. Titcomb July 24, 1801.¹

The churches added to the Bowdoinham Association in 1802 were Freetown (China), Mt. Ephraim (Swanville) and 2d Buckfield. In 1803, New Sharon, with twenty-two members, was added to the association, and in 1804, five churches, Canaan, Sumner, Islesborough, Vinalhaven and Bethel, in the District of Maine, and Jefferson and Lancaster across the border in New Hampshire, organized by Rev. Isaac Case in 1804.

The first division of the Bowdoinham Association was made in 1804. A petition for a division had been presented in 1801, but after some consultation on the subject and a consideration of the advantages and disadvantages that would arise from a division, it was voted, as the opinion of the association, that it was not expedient to make a division. In 1803, the matter received further consideration, and upon a request of several churches it was voted that it was expedient to have the division made. There were now connected with the Bowdoinham Association forty-eight churches, thirty-two ordained ministers and two thousand, one hundred and twenty-one members. There were also at remote points to the eastward Baptist churches unassociated on account of distance from other churches of like faith and order; for example, Cherryfield and Eastport. It was accordingly voted at the meet-

¹ Mr. Titcomb was born in Portland, then Falmouth, July 26, 1761. He was educated at Dummer Academy, Newbury, Mass., and served an apprenticeship as a printer at Newburyport, Mass. Having completed his apprenticeship he established a printing office in his native town, and on the first of January, 1785, he struck off with his own hands the first newspaper sheet ever printed in Maine, *The Falmouth Gazette and Weekly Advertiser*. He united with the Baptist church in North Yarmouth in the summer of 1799. August 27, 1801, he was ordained at North Yarmouth, and in the following month he received an invitation to the pastorate of the church in Portland. This invitation he accepted, and he served the church until September, 1804, when he became pastor of the Baptist church in Brunswick. Dr. Shaylor says of him, "He was a faithful minister, a good pastor, a judicious counselor." Mr. Titcomb died in Brunswick Sept. 30, 1848, in the eighty-eighth year of his age and the forty-eighth of his ministry. *Historical Discourse at the One Hundredth Anniversary of the First Baptist Church, Portland, Oct. 10, 1901*, by Rev. H. S. Burrage, D. D.

ing of the association at Readfield in 1804 "that those churches which wish to withdraw from the association meet at Ballstown the fourth Wednesday in October next." In accordance with this action sixteen churches withdrew from the Bowdoinham Association, including two of the three original churches of the association, Bowdoinham and Thomaston. The churches remaining in the association were as follows: Harpswell, Bowdoin, Sidney, Litchfield, Hebron, Buckfield, Paris, Lewiston, Readfield, Fayette, Livermore, Greene, Wayne, Lisbon, New Gloucester, Clinton, North Yarmouth, New Vineyard, Farmington, 2d Litchfield, Wales, Jay, Mount Vernon, Brunswick, Leeds, Portland, 2d Buckfield, New Sharon, Canaan, Sumner, Bethel, and Jefferson and Lancaster. These thirty-two churches had a membership of thirteen hundred and seventy-five.

In the following year the Bowdoinham Association, notwithstanding the withdrawal of so many churches, reported a membership of seventeen hundred and ten. At the association in Buckfield, Sept. 24 and 25, 1806, four churches were received, 2d Sidney, 2d Bowdoin, Belgrade and Norway, and the membership had increased to nineteen hundred and twelve. The 2d Sidney and 2d Bowdoin churches were the fruit of powerful revivals in connection with the labors of Rev. Henry Kendall.¹

At the meeting of the Bowdoinham Association² at Brunswick, Sept. 23 and 24, 1807, the churches at Hal-

¹Henry Kendall was born in Sanford, July 3, 1774, and in his youth was apprenticed to a tanner and shoemaker in Center Harbor, N. H. At length he was converted, and he was baptized at Meredith in September, 1795. As he worked at his shoemaker's bench, he kept his Bible open on the window before him and so studied the sacred Word. Often he would preach to himself from some text. At length he began to exhort at religious meetings and in 1801 to preach by appointment. In May, 1802, with his family he came into the District of Maine, and visited Mount Vernon, Palermo, Litchfield and other places. In February, 1804, he moved his family to Litchfield, and June 5, 1805, he was ordained at Mount Vernon. In 1805 and 1806 he was at Bowdoin and Sidney. Impressed with the idea that the Lord had a work for him to do in Hallowell, he preached several times. In March, 1807, he saw signs of a revival. The strange sight of a baptism on a cold, blustering day in April made a deep impression. A Baptist church of twenty-nine members was organized, Elder Potter, now seventy-three years old, preaching the sermon. The Autobiography of Elder Henry Kendall, with an introduction by Prof. J. T. Champlin, D. D., was published by the author in Portland in 1853.

lowell and Minot were admitted to membership, and at Fayette, Sept. 29, 1808, Freeport, 2d Lisbon and Pejepscot churches were received. There were now forty-one churches connected with the association, having two thousand, two hundred and seventy-seven members, and at this meeting of the association the question of division was again considered. It was finally voted "to waive the division of the association the present year, and that the churches take the matter into consideration, and communicate their opinion to the association next session."

At this session, which was held at Leeds Sept. 27 and 28, 1809, five churches, Cornville, Harmony, Denmark, Number Five (Cambridge) and Piscataquis were received, and the membership was increased to two thousand, five hundred and forty-two. The question of division was again brought before the association, and it was voted to postpone its consideration, the churches meanwhile being requested to agree upon the dividing line and communicate their opinion to the association at the annual meeting in 1810.

The following table shows the growth of the Bowdoinham Association during the first decade of the century.

	Ministers.	Churches.	Additions.	Dismissed.	Excluded.	Died.	Members.
1800	21	37	136	103	58	10	1613
1801	24	37	128	36	39	16	1648
1802	24	41	162	24	41	16	1754
1803	28	42	205	37	81	16	1873
1804	28	48	196	62	41	14	2121
1805	20	32	351	19	25	11	1710
1806	26	36	186	80	31	12	1912
1807	24	38	135	36	38	17	1989
1808	30	41	238	66	31	13	2277
1809	36	46	216	48	62	15	2542
1810	36	51	400	105	51	25	2843

The sixteen churches that withdrew from the Bowdoinham Association to form the Lincoln Association, in accordance with the vote of the association in 1804, were as

follows: Bowdoinham, Thomaston, Vassalborough, Ballstown, Miscongus Island, St. George, Nobleboro, Hope, Harlem (China), Woolwich, Meduncook (Friendship), Warren, Fairfax (Albion), Mount Ephraim (Swanville), Islesborough and Vinalhaven. At the first session of the association at St. George, Sept. 4 and 5, 1805, the Palermo and Beaver Hill (Freedom) church, with forty-two members, and the Sedgwick church, with one hundred and twenty-five members, were added. The Sedgwick church was an accession that meant a great deal to the Baptists of Maine. Its pastor, Rev. Daniel Merrill, had been pastor of the Congregational church in Sedgwick since 1793, and under his ministry the church had become one of the largest, if not the largest in the state.¹ Several of his students for the ministry had become Baptists. This led Mr. Merrill to make a protracted investigation of the subjects of baptism with the design of refuting from the Scriptures the Baptist position. So he turned to the Bible and studied its pages from Genesis to Revelation, intending to write a book which might be helpful in showing Baptists the unscripturalness of their position. But he failed to find what he sought. He then renewed his search, but with no better results, though it was continued more than two years. He says: "Towards the close of my research for what I had long believed to be the truth, and for that evidence of it which might compel every honest Baptist to buy it by exchanging his errors for it, my pain became severe. To my great disappointment and extreme regret, I was driven to the then very sorrowful conclusion that the sacred Scriptures did not afford clear and direct evidence to support my own practice. . . . At this time eight children were about being presented to have the rite of sprinkling administered to them. I considered that I was under no obligation to go, nor even had liberty to go, where the Lord would not go with me, and as he had refused me the light

¹ Mr. Merrill, in his Autobiography, p. 10, says the number was one hundred and eighty-nine, "if I mistake not, the most numerous of any church of any name in the district."

of evidence in favor of this rite, I refused to administer it. . . . By my particular desire, the church, with but three dissenting voices, agreed to observe a day of fasting and prayer before the Lord, to implore his merciful intercession, that we might not renounce the practice to which we had been accustomed, if that practice was . . . in accordance with his revealed will. The day was observed with much solemnity. With painful solicitude did our devout supplications ascend to the Father of our spirits that he would scatter light in our paths, settle the doubtful minds and lead us in the good and right way.”¹

But the light so carefully and prayerfully sought did not come. Mr. Merrill’s distress continued several months. “I was in uncertainty as to the manner in which persons should be visibly introduced into this kingdom,” he says, “as much as I was in relation to the gospel subjects.” One source of his distress was the fact that he had an “unconquered antipathy” to the Baptists. “I could not bear the idea of being called one.” But at length he surrendered himself “and the whole concern” to the Lord, “without so much as a known mental reservation. Thus by an unconditional submission to the will of God, I was enabled to roll my burden upon him, and found peace.”

The first Sunday after securing relief from his distressing perplexity, Mr. Merrill preached the first two of seven sermons in which he set forth the conclusions he had reached. These sermons made a deep impression upon the members of his church. Writing Nov. 16, 1804, to Rev. Elisha Williams of Beverly, Mass., Mr. Merrill said: “I have within four weeks preached seven sermons on the mode and subjects [of baptism], which will probably be sent to the press within a few months. . . . My present expectation is, that we shall, should the Lord be on our side, wish to be baptized, and formed into a regular Baptist church.”

Opposition at once was developed. A petition, signed by seven men in the place, was presented to the selectmen

¹ Autobiography of Rev. Daniel Merrill, pp. 3, 4.

of Sedgwick, asking them to call a town meeting to act on the following particulars: "1. To choose a moderator. 2. To see if the town will receive the Rev. Daniel Merrill as a town minister upon the Baptist platform. 3. To see if the town will reject the Rev. Daniel Merrill from his salary, since he has become a Baptist. 4. To see if the town will reject Rev. Daniel Merrill from the pulpit since he has became a Baptist." The meeting was held Jan. 28, 1805. It was a very stormy day, but the meeting was largely attended. When the question was proposed, "Will the town receive the Rev. Daniel Merrill as the town minister upon the Baptist platform?" the vote was declared to be in the affirmative. The decision of the moderator was doubted, but when a division was ordered, the majority was so overwhelming that the negative vote was not even counted. The other articles in the warrant were disposed of in a like manner.

All opposition having now been overcome, the church, at a meeting held Feb. 28, 1805, voted unanimously to call a council of Baptist ministers "to come and assist them in the following particulars, viz. : 1st. To administer Christian baptism to them; 2d. To constitute them into a church upon the primitive Baptist platform; 3d. To set over them in the Lord, the Rev. Daniel Merrill to be their minister."

In accordance with this request, Rev. Thomas Baldwin of Boston, Rev. John Pitman of Providence, R. I., and Rev. Elisha Williams of Beverly, Mass., accompanied by several laymen, took passage at Salem Thursday evening, May 9, 1805, and arrived at Sedgwick at one o'clock Saturday afternoon.

The next day in the forenoon, Mr. Pitman preached from Acts 5:20, "Go, stand and speak in the temple to the people all the words of this life." After an intermission of half an hour, Mr. Baldwin preached from 1 Cor. 3:9, "Ye are God's building." After another intermission of a few minutes, Mr. Williams preached from Prov. 25:25, "As cold waters to a thirsty soul, so is good

news from a far country." At six o'clock Mr. Baldwin preached again from Solomon's Song 1:8, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

Monday afternoon at two o'clock the council met and adjourned until the next day. At three o'clock Mr. Williams preached from John 14:21, "He that hath my commandments, and keepeth them, he it is that loveth me." The rest of the day, after the sermon, was spent in the examination of candidates for baptism. The examination continued on Tuesday. At half-past ten Tuesday forenoon, Mr. Williams preached from Acts 2:41, "Then they that gladly received his word were baptized." The baptism of the candidates followed. The place selected for the administration of the ordinance was "in the tide waters of Benjamin's river, about one mile from the sea. A more beautiful or convenient place is scarcely to be imagined. The land adjoining was sufficiently elevated to accommodate spectators with the best possible prospect; and yet sloping so gently to the margin of the river that those at the furthest distance might see as plainly as those who stood nighest." Prayer, first of all, was offered, invoking the divine blessing. Amid profound silence Mr. Baldwin led Mr. Merrill into the water, repeating the words, "And they went down both into the water, both Philip and the eunuch, and he baptized him." After his baptism, and while still in the water, Mr. Merrill expressed the satisfaction he felt in thus yielding obedience to the divine command. As Mr. Baldwin and Mr. Merrill came up out of the water Mr. Williams went down with Mrs. Merrill, repeating these words: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Thus candidate followed candidate until sixty-six were baptized. The service was concluded with prayer and singing.

At five o'clock, at the meeting-house, Mr. Pitman

preached from John 12: 26, "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my father honor."

Wednesday morning the council met and examined nineteen more candidates, who were baptized at the same place as those on the previous day. At one o'clock in the afternoon the candidates assembled in the meeting-house and formed a church organization. By appointment of the council, Rev. Isaac Case gave to them the hand of fellowship "as a sister church of Christ," and by prayer commended them to God and the word of his grace. The council then proceeded to ordain Mr. Merrill as pastor of the church. Prayer was offered by Mr. Baldwin, who then preached an impressive discourse from Jude, 3d verse, "Earnestly contend for the faith which was once delivered unto the saints."¹ Rev. Elisha Snow of Thomaston offered the ordaining prayer; Rev. Abraham Cummings of Vinalhaven gave the charge; Rev. Elisha Williams of Beverly, Mass., extended the hand of fellowship, and the concluding prayer was by Rev. John Pitman of Providence, R. I.

As the service closed a vessel from Machias, belonging in Sedgwick and bound to Boston, anchored off the town. On her the visitors embarked Thursday morning, and before sunset on Friday they were in Boston.

We can hardly overestimate the importance of this event in the history of the Baptists of Maine. As Dr. Shailer says, it "tended greatly to encourage and strengthen the Baptists. They had been charged, to an extent not altogether true, of having only unlearned and ignorant men in their ministry, and of gaining converts to their faith

¹ This sermon by Mr. Baldwin was published. It was entitled, "A Sermon Delivered at Sedgwick, May 15, 1805, at the Ordination of the Rev. Daniel Merrill to the Pastoral Charge of the Baptist Church of Christ in that Place." Mr. Merrill served the church as its pastor until 1814, when he became pastor of the Baptist church in Nottingham, N. H., where he remained seven years. He then returned to Sedgwick and resumed the pastorate of the church, continuing this relation until his death. Mr. Merrill's grandchildren have placed in the church a memorial tablet with this inscription, "In Respectful Memory of our Grandfather, Rev. Daniel Merrill, Founder of this Church May 14, 1805, and for twenty-one years its devoted pastor. Born March 18, 1765. Died June 3, 1833."



FIRST BAPTIST CHURCH, SEDGWICK.

only from the more illiterate classes of the community. And to have a man of so much intelligence and piety, a man of acknowledged scholarship,¹ and who had instructed young men preparing for the ministry, and who had preached earnestly and sustained an unblemished reputation in that town for some twelve years,—to have such a man and more than a hundred of his parishioners, from no conceivable worldly motives, but from settled convictions of truth and duty, come out and avow Baptist sentiments, awakened an interest, produced an impression, and had an influence greater and broader than we, at this remote day, and in different circumstances, embrace even in our conceptions.”²

The increase of the denomination continued to be rapid. Young men of piety and promise entered the ministry, the missionaries employed were active and zealous, and as they went everywhere preaching the word converts were multiplied and churches organized. At the meeting of the Lincoln Association at Warren, Sept. 3 and 4, 1806, three new churches, Unity, Columbia and Bluehill, were admitted to fellowship. Four churches were added in the following year, viz., Northport, Montville, Carmel and Surry. But when the association met at Ballstown, Sept. 21 and 22, 1808, ten churches presented themselves and asked admission to membership, viz., 1st and 2d Jefferson, Matinicus, Deer Isle, Stetson, 1st Camden, 2d Camden, Frankfort, 2d Hope, and 2d Vassalboro. “Our hearts have witnessed the glorious effusions of his divine Spirit in the hearts of men,” was the language of the Corresponding Letter. The additions by baptism were four hundred and ninety-two. Thomaston reported one hundred and thirty-three.

¹ Mr. Merrill was a graduate of Dartmouth College. Only two others of the early Baptist ministers in the District of Maine, Rev. Peletiah Tingley of Sanford and Rev. Abraham Cummings (Brown University, 1776,) of North Yarmouth, were college graduates. Mr. Tingley, as has been shown, early became identified with the Free Baptist movement, and Mr. Cummings was so little in harmony with his Baptist brethren that he made his ministry a general one without taking a pastorate.

² Historical Discourse by Rev. William H. Shailer, D. D., pastor of the First Baptist Church Portland, preached in Hallowell, June 20, 1876, at the Fifty-second Anniversary of the Maine Baptist Missionary Convention, Minutes, p. 90.

Six churches, 2d Palermo, Orland, Belfast, Hampden, Buckstown (Bucksport) and 2d Ballstown, were added at the meeting of the association in Thomaston, Sept. 20 and 21, 1809, and as many more, namely, Dixmont, 1st Steuben, 2d Steuben, Trenton, Sullivan and New Charleston, at the meeting of the association at Vassalborough Sept. 19 and 20, 1810. The seed that had been sown brought forth abundantly, and the reaper followed close upon the feet of the sower.

The statistics of Lincoln Association to the close of the decade are as follows :

	Ministers.	Churches.	Additions.	Dismissed.	Excluded.	Died.	Members.
1805	14	18	83	42	10	5	897
1806	13	21	81	44	16	8	1151
1807	22	25	63	51	18	11	1135
1808	24	37	492	122	21	5	1767
1809	28	41	186	84	55	14	1974
1810	33	47	183	87	55	14	2301

CHAPTER X.

FURTHER EXPANSION.

The churches continued to prosper, and new churches were organized here and there as the result of missionary activity. Again there was a call for a division of Bowdoinham Association. At the meeting held at Livermore, Sept. 26 and 27, 1810, it was voted to divide the association by the Androscoggin river, "so far as said river divides the counties, thence the line which divides the counties of Oxford and Somerset, to be the dividing line"; and liberty was given to the churches near the line to join either association according to their choice. The new organization on the west of the Androscoggin river was known as the Cumberland Association.

The missionary spirit was manifested at this meeting of the Bowdoinham Association. Case and others were present, full of zeal in behalf of the Master's work. Caleb Blood, the new pastor of the Baptist church in Portland, preached the missionary sermon from Isa. 22 : 23, 24. "After sermon," the record of the meeting reads, "the people contributed with warm and (considering the present scarcity of money) with liberal hearts; by contribution and otherwise" the sum of \$166.66 being placed in the hands of the treasurer.

The scarcity of money to which reference is here made was caused by the embargo act enacted by Congress Dec. 21, 1807, which prohibited any American vessel from sailing to any foreign port. A supplementary act, applying to the navigation of rivers, lakes and bays, made the original act even more stringent and brought great distress to all of our coast towns.

The Maine Baptist Missionary Society met at Readfield

Sept. 26, 1811. This meeting was in connection with the Bowdoinham Association, but at the meeting of the trustees in Livermore in February, 1812, it was voted to hold the next annual meeting "at the house of Elder Norton in Livermore the second Wednesday after the sitting of the Cumberland Association." At this meeting, held Oct. 14, 1812, there was no election of officers according to the record. Rev. Ransom Norton was elected chairman *pro tem*, and missionary appointments were made. Meetings of the trustees were held Feb. 17 and Sept. 30, 1813. At the meeting held Oct. 24, 1815, it was "Voted, that Bro. Tripp be standing chairman." In the record of this meeting we find the first mention of an executive committee. "Voted, that Brethren Haynes, Norton and Chase be an executive committee." Evidently little attention was paid to the requirements of the constitution, but the work went on. There is no record of any meeting in 1814, but a meeting was probably held in connection with the Cumberland Association, as in the Minutes of the association for 1814 this note is appended: "The trustees of the Maine Baptist Missionary Society have appointed to meet in Livermore the fourth Wednesday in October, 1815."

The Cumberland Association held its first meeting at Yarmouth, then known as North Yarmouth, Oct. 2 and 3, 1811. The following churches were represented: Harpswell, Hebron, 1st Buckfield, Paris, Livermore, New Gloucester, North Yarmouth, Jay, Brunswick, Portland, 2d Buckfield, Sumner, Bethel, Norway, Minot, Freeport, Pejepscot, Denmark, Number Five, Bridgton, Hartford, 2d Livermore and Bath. The latter church had been organized late in the autumn of the preceding year in connection with the labors of Rev. Silas Stearns,¹ and

¹ Silas Stearns was a native of Waltham, Mass., where he was born July 26, 1784. He was ordained at North Yarmouth as an evangelist Oct. 22, 1807, and soon after located in Freeport, where he spent two years, his preaching being attended with much success. "But he was unwilling to build on another man's foundation, and learning of a fair prospect for gathering a Baptist church in Bath, and stimulated by the wishes and financial help of his intimate friend, Dea. John Stockbridge of North Yarmouth, he entered upon a work which closed only with his life," Aug. 1, 1840. See Rev. Silas Stearns and Some of his Contemporaries, by Rev. O. S. Stearns, D. D., Minutes for 1891.

reported a membership of seventeen. The membership of the association at its organization was 1,165. This included, however, twenty-two members of the Jefferson church, which was not represented by messengers. The additions to the churches by baptism during the year were 102.

The churches remaining in the Bowdoinham Association were 1st Bowdoin, 1st Sidney, 1st Litchfield, Lewiston, Readfield, Fayette, Wayne, Lisbon, Clinton, New Vineyard, Wales, Mount Vernon, Leeds, New Sharon, Canaan, 2d Sidney, 2d Bowdoin, Belgrade, Hallowell, 2d Lisbon, Cornville, Harmony, Farmington, Monmouth, Palmyra, Piscataquis, New Portland, and 2d Litchfield. The total membership was 1,556, and the number of additions by baptism during the year was 74.

At the meeting of the Lincoln Association at Sedgwick, Sept. 16 and 17, 1812, 243 additions to the association were reported, and the total membership was 2,673. Rev. Henry Hale was employed seven weeks in missionary service by the association. In 1813, \$89.00 were contributed for missionary operations, and twenty-two weeks of service for such work were secured.

The war of 1812 was now in progress.¹ Glimpses of the conflict in which the country was engaged are found in the associational Minutes. But the noise of battle at length was hushed, and the churches again had rest. The general joy was manifested in all religious assemblies. In the Lincoln Association the end of the war was made all the more welcome by a season of refreshing from the presence of the Lord.

Rev. Daniel Merrill of Sedgwick, writing to Dr. Baldwin of Boston, Nov. 22, 1815, said: "You have no doubt received particulars of the remarkable work of Zion's

¹ The war was unpopular in the District of Maine, as elsewhere in New England. The Circular Letter of Cumberland Association referred to "the unreasonable jealousy, acrimony and illiberality manifested by political partisans," to the "illicit and unwarrantable measures, resorted to to carry their point, to increase a party, or to gain a place of trust, honor or emolument," and to "the divisions and party spirit now predominant among all classes of our citizens, which have wrecked that happy union once so prominent among the only free people on earth."

King in the District of Maine. In Thomaston, the season past, 50 have believed and been baptized; in St. George, 50 more; in Nobleborough, 112; in Jefferson, 59; in Bowdoin, 120 or more; in several towns west of Portland, 150 or 200. . . . And all these in the apostolic way, or rather in Christ's way, were visibly made disciples."

At the meeting of the Cumberland Association in Livermore in 1816, there were added reports of revivals. Brunswick reported 133 additions by baptism, Bath, 80, and Portland, 42. Bowdoinham Association reported 142 additions. At the meeting of the Lincoln Association at Warren, Sept. 18 and 19, 1816, 592 additions were reported. Of these 141 were at Sedgwick, and 117 at Bluehill.

The season of ingathering continued. At the meeting of the Lincoln Association at Bluehill, Sept. 17 and 18, 1817, 330 baptisms were reported, and the total membership was now 3,781. Bowdoinham Association, at Fayette, Sept. 24 and 25, 1817, reported 301 additions by baptism, including 62 in Fayette, 55 in Greene, and 68 in the 3d Livermore. The membership of the association was 2,090. Cumberland Association, which met at Bath October 1st and 2d, reported 470 additions and a membership of 1,902.

The trustees of the Maine Baptist Missionary Society held their annual meeting in Buckfield Oct. 15, 1817, and in the report of the meeting is this significant entry: "Voted, that Brother Ripley labor four weeks in Waterville." The place doubtless had been visited from time to time by Baptist missionaries. A preacher's diary, under date of 1803, tells us of a visit to Waterville, and makes mention of "a meeting kept up by a number of Baptists." Mr. Ripley was not a man who would fail to give heed to a request of his brethren. He was pastor of the Baptist church in Portland, having been ordained a little more than a year before, and was not yet twenty-two years of age. Full of missionary zeal, deeply spiritual, and with an attractive personality, he could hardly have failed to



FIRST CHURCH, PORTLAND.

win a favorable hearing for the gospel which he loved to preach.

Other assignments were made. Brethren Chase and Roberts were requested to spend six weeks each in the service of the society. Brother Bowles was asked to spend four weeks in the Coos country. Brethren Boardman and Adams were directed to Solon and the adjacent destitute parts for four weeks' service each. Brethren Hutchinson, Macomber and Daggett were assigned to the destitute settlements on the Piscataquis river, where five weeks of service was requested of each. Brother Tripp was asked to labor three weeks in Waterford and Norway. Case and Dexter were directed to the Penobscot river and bay, the one to spend eight weeks and the other four in the destitute communities there. Brethren Drinkwater and Ricker were asked to labor three weeks each in townships Number One, Number Seven, &c., on the Androscoggin river, and Brother Drinkwater one week in Rome. It was also voted that Brethren Case, Haynes and Houghton should be employed each four weeks below Pleasant river. These assignments indicate the abiding strength of the missionary spirit.

The Circular Letter of the Cumberland Association, in 1817, refers to the peculiar blessings which the churches had received in large additions to their membership. "Let us not, dear brethren, grow vain by prosperity, and forget God, the rock of our salvation."

At the meeting of the Lincoln Association at Nobleborough, Sept. 17, 1818, it was voted to divide the association, its membership then being 3,499. Penobscot river was to be the eastern line, yet churches near the line were to have their choice as to the association with which they would be connected; and the churches comprising the eastern division were called to meet at Bluehill on the second Wednesday in November. This action led to the formation of the Eastern Maine Association, which was organized at Bluehill Nov. 12, 1818, with twelve churches, and held its first session at Steuben in October, 1819,

when three churches were added, making fifteen churches, ten ordained ministers and 1,042 members, comprising the Baptist churches east of the Penobscot river.

In their report made at Livermore Oct. 21, 1818, the trustees of the Maine Baptist Missionary Society referred to the good tidings which their missionaries had brought to them. Work had been performed in the northeasterly parts of New Hampshire and the adjoining parts of Vermont. The back settlements between the Kennebec and the Penobscot are described as "an extended moral waste." In this section there were twenty-eight towns in a cluster in which but two settled ministers were found.

The additions by baptism to the churches in 1818 were not as large as in previous years. York Association reported 101; Cumberland Association, 92; Bowdoinham Association, 292, and Lincoln Association, 128. The energies of the workers in the churches, however, seem not in any measure to have been relaxed.

At the meeting of the New Hampshire Association in Wells, June 10 and 11, 1818, liberty was given to the churches in Exeter and Salisbury, N. H., with other churches desiring to make a change, to withdraw from the association in order to form a new association. Most of the New Hampshire churches in the association in accordance with this action withdrew. Accordingly at the meeting of the New Hampshire Association in Cornish, June 9 and 10, 1819, most of the churches remaining being in the County of York, the name of the association was changed, and has since been known as the York Association.

The trustees of the Maine Baptist Missionary Society met in Fayette Oct. 13, 1819. The missionaries were voted \$4.50 a week, and appointments were made: "Elders Garcelon and Davison each 5 weeks; Elder Chase, 6 weeks, and Elder Roberts, 4 weeks; Elders Hutchinson and Morse each 4 weeks."

At the meeting in Livermore Oct. 6, 1820, the receipts for the current year were found to amount to \$314.94, and there were \$47.00 in the treasury. The amount voted

to the missionaries per week was four dollars. Places were selected as fields for missionary labor, and appointments to missionary service were also made. Messrs. Chapin, Ripley and Stockbridge were appointed to revise the constitution of the society and report at the next annual meeting. A communication was received from the Maine Baptist Education Society requesting the trustees of the Maine Baptist Missionary Society to co-operate "with them in preparing a constitution for benevolent societies embracing domestic and foreign missions, education of pious indigent young men called of God to the gospel ministry, and the procuring of a library for the benefit of ministering brethren, together with an address urging the claims of these respective objects." This address was published in connection with the Minutes of the Cumberland Association for 1820. In it attention was called to the cause of missions in the State and throughout the world, and the importance of aiding the cause was urged. The address closed with the submission of a constitution which was to be used in organizing benevolent work in the churches in aid of domestic and foreign missions, and of educating "persons approved by the churches as being called of God to the work of the ministry." This was the beginning of a movement which was very influential in developing the benevolence of the churches in the various lines indicated in the address of the benevolent societies.

Added to this address was the announcement that for the purpose of diffusing religious intelligence and of exciting and cherishing a missionary and benevolent spirit, "all benevolent societies whose secretary shall notify the secretaries of the Maine Baptist Missionary and Education Societies, viz., Elder John Haynes of Livermore and Elder Ripley of Portland, shall be furnished gratis with a file of the *Christian Watchman* and *Baptist Magazine*."

At the meeting of the Maine Baptist Missionary Society held at North Yarmouth, Oct. 2, 1821, trustees were

elected, and at a meeting of the trustees two days later Stephen Chapin was elected president,¹ and Messrs. Chapin and Stockbridge were made a committee to "prepare a system of by-laws by which our library shall be governed." The committee appointed in 1821 to revise the constitution reported, and the constitution as revised was adopted. The missionary receipts for the year were \$375.00.

In the Eastern Maine Association, which met at Surry Oct. 3 and 4, 1821, and of which Rev. Daniel Merrill was moderator, much attention was given to the work of domestic missions. It was recommended that each member contribute regularly to this object, and to observe the concert of prayer for the spread of the gospel on the first Monday afternoon or evening in every month. The association took into consideration the destitute region from "the river St. Croix on our eastern boundary, along the most northerly inhabited parts of Maine, New Hampshire, Vermont, New York, Pennsylvania, Ohio, the Michigan territory generally and in Indiana and Illinois. What presented itself as being a desirable and practicable event is, that a missionary who has a clear apprehension of the gospel of Christ and of the things of his kingdom, together with sound judgment, a warm heart and good education, should be employed for one year to traverse the above route, keeping the most northerly, passable road, tracing the inlets into the wilderness where small settlements are commenced, and where the gospel may seldom or never have been preached; pursuing this route till he shall arrive at the borders of the Michigan territory, then, and afterwards, conform to circumstances, observing, as nearly as the good of the cause will justify, the instructions he may receive."

The association approved the proposed measure, "provided there be a probability of bringing it into operation," and appointed a committee consisting of Rev. Daniel Mer-

¹ The change in designation from chairman to president is not explained in the records. Mr. Chapin was given the same designation when re-elected at the annual meeting of the society in 1822, and this designation was continued.

rill, Rev. Amos Allen, Rev. Enoch Hunting, Richard Allen and George Stevens "to put into operation all suitable means to effect the desired object."

The subsequent Minutes do not indicate that the committee succeeded in finding and putting into the field a missionary for the proposed work. It should be remarked in this connection, however, that two of Rev. Daniel Merrill's sons a few years later went to the Michigan territory and there performed missionary service.

For several years after the large additions to the churches reported in 1817 and 1818, the pastors of the churches were busily engaged in the work of instructing the converts and in giving needed attention to the various movements for the diffusion of religious knowledge. The lukewarm condition of the churches because of a lack of revivals was deplored, and there was exhortation "to awake out of sleep." At the meeting of the Lincoln Association at China, Sept. 18 and 19, 1822, it was voted to observe the last Wednesday in October following as a day of humiliation, fasting and prayer, "that a prayer-hearing God may pour out his Spirit and revive the churches and bring sinners to a knowledge of the truth." A like vote was passed by the association at the meeting in Hope in September, 1823.

At the meeting of the Maine Baptist Missionary Society at Bridgton, Oct. 3, 1822, the trustees were directed to apply to the Legislature of Maine for an act of incorporation, "with all the powers in such cases conferred."

The Bowdoinham Association met at Fayette Sept. 24 and 25, 1823, and the committee on the division of the association reported in favor of a division. It was accordingly voted "that the churches in the northerly section of this association which may wish to form themselves into a new association be requested to meet by their delegates at the Baptist meeting-house in Bloomfield¹ on the second

¹ Bloomfield was on the south side of the Kennebec at Skowhegan, and was annexed to Skowhegan in 1861.

Wednesday in November next, at 10 o'clock A. M., to take into consideration the expediency of such a measure: and if they are of opinion that it is expedient for them to form a new association the present year that they have liberty so to do."

The Missionary Society met in Brunswick Oct. 2, 1823. At this meeting it was voted that the report of the trustees should be printed in the Waterville Intelligencer. The amount of money in the treasurer's hands was \$355.45.

The desired showers of blessing in Lincoln Association came. At the meeting of the association held in Woolwich, Sept. 15 and 16, 1824, 1st Nobleboro church reported 131 baptisms, 2d Nobleboro, 90, 1st Jefferson, 56, and the whole number reported by the association was 547, making the membership 2,921. It was a season of great rejoicing as the churches came together in their annual convocation.

At the meeting of the Maine Baptist Missionary Society, held June 24, 1824, in the house of Rev. Isaac Case in Readfield, the act of incorporation,¹ passed Feb. 8, 1823,

¹CHAPTER CCIV.

AN ACT to incorporate the Maine Baptist Missionary Society.

SECT. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That John Haynes, Ransom Norton, Oliver Billings, James Garcelon, Cyrus Hamlin, Stephen Chapin, Calvin Stockbridge, Thomas B. Ripley, together with their associates and successors, be, and they hereby are incorporated into a body politic, by the name of the Maine Baptist Missionary Society; with power to sue and be sued; to have a common seal and to change the same; to make any by-laws for the management of their affairs, not repugnant to the laws of this State; and to take, hold and possess, any real or personal estate to the value of fifty thousand dollars, and to give and grant, bargain and sell, or lease the same.

SECT. 2. Be it further enacted, That the said corporation may annually elect by ballot, by a majority of the members present, a president, vice-president, secretary, treasurer, and such number of trustees as they may think proper, not less than seven, and such other officers as they may determine to be necessary; and all such officers, when chosen, may hold their offices until others are chosen in their stead; and in case of death, resignation or disability of either of said officers, the said corporation shall have a right in like manner, at any meeting regularly called for the purpose, or at any meeting held by adjournment, as may be most convenient, to fill any vacancy which may so happen.

SECT. 3. Be it further enacted, That all deeds, grants, covenants and agreements that may be made for and in behalf of said corporation shall be executed under the seal of the same, and signed by the president and secretary.

SECT. 4. Be it further enacted, That all the estate of said corporation, both real and

was read and accepted. William Johnson and Adam Wilson were requested to labor in the employ of the society until the last week in September.

The pastors in many of the churches were now busily engaged in reaping the harvest for which the fields about them were already white. The additions by baptism to the Bowdoinham Association, reported at Jay in 1824, were 458, and the whole number in the association was 2,894. In the letter of that year we have the following record with reference to this evidence of the presence of the Spirit of God in the churches at this time: "In no former year, perhaps, have there been enjoyed so many and such powerful revivals of religion within the bounds of this association, as during the year past. . . . In Sidney, Readfield, Winthrop, Hallowell, Bowdoin, Lisbon, Livermore and Jay the good work of grace has been truly powerful and glorious."

York Association did not share in this otherwise general prosperity. The Corresponding Letter for 1824 included this remark: "For several years we have had but little to encourage us from without; and even now, dark clouds intercept the rays of the sun of righteousness." But there was unshaken confidence in the word and faithfulness of Jehovah.

The churches in the Lincoln Association in 1825 reported a membership of 3,128. Many of the churches found it difficult on account of the great distance which the delegates must traverse to have a representation at the annual

personal, shall be used and improved to the best advantage, and the annual income thereof, and so much of the principal as the trustees shall judge proper, together with the annual subscriptions, donations and contributions which shall be made to said corporation, shall be applied to the sole use and purpose of diffusing Christian knowledge, in such manner as the said corporation shall judge will best promote and answer the design of their incorporation.

SECT. 5. Be it further enacted, That the powers granted by this Act may be enlarged, restrained or annulled at the pleasure of the Legislature.

SECT. 6. Be it further enacted, That the Rev. Thomas B. Ripley of Portland be, and he hereby is authorized to fix the time and place of holding the first meeting of said corporation, by publishing a notification thereof in two of the newspapers printed in Portland, at least three weeks successively before the time of meeting.

associational meetings. Evidently the time had come for a division of the association, and at the meeting of the association held at Nobleborough, Sept. 22 and 23, 1825, it was "Voted, that the churches in the north of this association have liberty to convene and form themselves into a separate association; and such churches so formed will be considered dismissed from this association." A meeting for the organization of the association, to be known as the Penobscot Association, was held in January. The following churches comprised the Penobscot Association as then organized: Harmony, Etna and Carmel, Dixmont, Hampden, New Charleston, Guilford, Parkman, Athens, Dover, Ripley, Corinth, Corinna, Sangerville, Atkinson and Dexter. When the association met in New Charleston Sept. 6 and 7, 1826, the following seven churches were received: Frankfort, North Hill, Palmyra, Newport, Bangor, Monroe and Cold Stream. Hopefulness characterized the members of the churches who assembled at New Charleston. "But a few years since," reads the Corresponding Letter, "this section of our country was the residence of savage men and savage beasts; but the wilderness has blossomed as the rose." New Charleston reported the largest membership of the churches in the association, namely, seventy-seven. Parkman was next, with a membership of seventy-two, while Bangor had a membership of twenty-five.

There were now five associations in the State, York, Bowdoinham, Lincoln, Cumberland and Eastern Maine. These comprised one hundred and ninety churches with a membership of 11,519. According to an address by Rev. Adam Wilson at the meeting of the Maine Baptist Convention at Nobleborough, June 22, 1825, more than one-third of these churches were destitute of pastors. Many of them were small and unable to support pastors. But the missionary spirit was still strong in the membership of these churches and the regular ministrations of the gospel were easily supplied.

ASSOCIATIONS IN 1825.

	Ministers.	Churches.	Additions.	Dismissed.	Excluded.	Died.	Members.
York.....	16	28	28	60	17	26	1292
Bowdoinham.....	41	52	497	61	59	32	3331
Lincoln.....	31	54	184	77	73	29	3128
Cumberland.....	17	30	280	45	13	25	2171
Eastern Maine.....	16	26	206	73	13	10	1597
	121	190	1195	316	175	122	11519

CHAPTER XI.

EDUCATIONAL BEGINNINGS.

The educational work of the Baptists in Maine had its beginning in the opening years of the nineteenth century. Before this time these hardy pioneers had been engaged in making homes for themselves, very largely in the wilderness, and also in providing such houses of worship as they were able to build. But they were not unmindful of the need of educational advantages for their children. There was a law establishing grammar schools in towns having more than one hundred families, but as so few of the settlements in the District of Maine had that population prior to 1800 the law was largely inoperative. Here and there accordingly academies were established in the decade preceding the opening of the century: Hallowell Academy, in 1791; Berwick Academy, in 1791; Fryeburg Academy, in 1792; Washington Academy, at Machias, in 1792, and Portland Academy, in 1794.

In the first year of the new century the people in Hebron and some of the adjoining towns had become so numerous that the establishment of an academy was agitated. Prominent in this movement were William Barrows, a deacon of the Baptist church in Hebron, and Rev. John Tripp, the pastor of the church. Through the efforts of Deacon Barrows, a building for the academy was erected in 1803, and application was made to the General Court of Massachusetts for a charter. The charter was granted Feb. 10, 1804. The original incorporators were John Tripp; Rev. James Hooper, the somewhat eccentric pastor of the Baptist church in Paris; Samuel Parris of Hebron, and the father of Gov. Albion K. Parris; Ezekiel Whitman of New Gloucester, a young lawyer, afterward

Chief Justice of the Supreme Court of Maine; Dr. Cyrus Hamlin of Paris, clerk of the court; John Greenwood of Hebron, a local magistrate, and a man of character and reputation in the community; Dr. Luther Cary of Turner, who served as Judge of the Court of Common Pleas, State Senator and Representative for many years; Jesse Rice, the first practicing physician in Minot, and William Barrows, who was so largely instrumental in the establishment of the academy.¹

The corporation met for organization June 6, 1804. The charter was accepted and two committees were appointed, one, consisting of Messrs. Hamlin, Cary and Hooper, "to solicit donations for the academy," and the other, consisting of Messrs. Whitman, Cary and Rice, "to form rules and regulations for this academy." John Greenwood was elected president of the corporation, and continued to act in that capacity until his death, April 6, 1807. Rev. John Tripp was elected clerk, and held that office until his death, Sept. 16, 1847. Dea. William Barrows was elected treasurer, and served the corporation in that office until his resignation in 1828, retaining his place on the board of trustees until his death, Nov. 22, 1837.

July 1, 1805, rules were adopted for the government of the academy.² September 2d, the academy building,

¹ "We remember that deacon when he had become an old man—we remember his bald head and whitened locks. We remember well the traces of firmness and kindness, of wisdom and benevolence in his noble countenance. Even now we seem almost to hear his well-known voice, and to listen to his words of good sense and piety, as they were wont to flow from his lips." Dr. Adam Wilson's address at the semi-centennial celebration of Hebron Academy, Sept. 5, 1855.

² The 8th and 12th were as follows:

"8. The following books are to be used in the course of education, viz., in the morning and evening before prayers the Holy Bible; at other times the Beauties of the Bible, Columbian Orator, Webster's 3rd part, Welch's Arithmetic, Morse's Geography, Murray's or Alexander's English Grammar, and such Greek and Latin authors as students are usually examined in to obtain admission at the universities.

"12. It shall particularly be the duty of the preceptor to endeavor to impress upon the minds of his pupils a sense of the being and attributes of God, and of His superintending and all-wise Providence, and of their constant dependence upon and obligations to Him, and their duty at all times to love, serve and obey Him, and to pray to Him. And to inculcate the doctrine of the Christian religion regularly and at stated times at least as often as once a week. And also instill into their minds the whole circle of social duties, love, respect, and obedience to parents, esteem and respect to superiors, and politeness

erected by the donations of the people in 1803, was dedicated. Rev. John Tripp preached the sermon and Zachariah Soule, a brilliant young lawyer of Paris, delivered the oration. This was the first public building in the town, and was designed for use as a meeting-house and a school-house. "It was of wood, one story, yet towering in its height somewhat above the one-story buildings in its vicinity. Near the centre of the house was one chimney, with a fireplace on each side. Front of the chimney was an entry, and back of it were folding doors. When these doors were closed we had two good rooms for study and recitation; when the doors were open, all was one hall for declamation, and on the Sabbath, one sanctuary for worship."¹

The building and land were valued at that time at \$1,400. Mr. Joseph Barrows, a brother of Dea. William Barrows, gave the land, while the cost of the building was divided into seventy shares, which were taken by the people in that vicinity. Deacon Barrows took twenty-one shares, and accordingly paid almost one-third of the cost of the building.²

The academy was opened Sept. 3, 1805, under the charge of William Barrows, Jr., son of the deacon, and then a senior in Dartmouth College.³ Bezaleel Cushman,

and condescension to all men. And also the beauty and excellency of truth, justice, honesty, fidelity, and every principle of morality, and the superior advantage of regulating and governing their conduct thereby. And also to caution and warn them against the vices of Sabbath-breaking, profane swearing, lying, stealing, quarreling, gaming, cruelty to the brute creation, and all manner of indecency and wickedness whether in word or behaviour."

¹ Rev. Adam Wilson's address at the semi-centennial celebration of Hebron Academy, Sept. 5, 1855.

² Hon. Percival Bonney in the Hebron Semester for November, 1891.

³ Mr. Barrows returned to college at the close of the term, and on his graduation, in the summer of 1806, he again assumed charge of the academy, continuing the relation through the year 1808. "After teaching at Fryeburg, he was again principal at Hebron for two years from August, 1812. He was not long after admitted to the bar, and began the practice of his profession at Yarmouth, Maine, where he died Nov. 18, 1821, at the age of thirty-seven years, leaving three daughters and one son, Hon. William Griswold Barrows, whose distinguished services on the Supreme Bench of Maine, and other departments are well known." Hon. Percival Bonney in Hebron Semester, November, 1891, pp. 12, 13.

a native of Hebron, who was graduated at Dartmouth in 1811, and was for many years principal of Portland Academy, was his assistant teacher. The students, who were from Hebron and nearly all the neighboring towns, were of both sexes and between sixty and seventy in number.

"The General Court of Massachusetts was willing to aid the young institution, as was and has ever been the policy of the State, but would not make any grant until the people in the vicinity showed some interest in the enterprise. Thereupon Deacon Barrows at once began the work of securing subscriptions, \$3,000 being required. The full sum not being in hand within the limited time, he became personally responsible for the balance. In 1807, through his efforts, aided by William C. Whitney, Esq., then a representative to the General Court, a grant of 11,500 acres of land was made, and the same was afterward located by him in what is now the town of Monson. This land was surveyed and divided into lots of 1,000 acres each, and offered for sale at 50 cts. per acre. Ten lots were sold at once, thus producing a fund of \$5,000. In the same year Andrew Craigie gave 150 acres of land, valued at \$800. Mr. Craigie was a large land-owner in the town. William C. Whitney, Esq., was his agent, and it was doubtless through his influence that the generous gift was made."¹

The academy continued its work with frequent changes of preceptors. In 1819, in the early part of the year, the academy building was destroyed by fire. Deacon Barrows was at once appointed "to solicit donations for rebuilding the academy upon the same spot where the other stood." It was decided now to discontinue the joint use of the new building by the church and the academy, and the trustees voted in June, 1819, "that William C. Whitney be authorized to agree with the proprietors of the meeting-house proposed to be built in this vicinity, upon what conditions the board will let them have land to build said proposed meeting-house upon." The church building was

¹ Hon. Percival Bonney in Hebron Semester, November, 1891, p. 13.

erected the next year, and is still standing, but was remodeled in 1892.

The burning of the academy building was the occasion of an agitation in some of the neighboring towns for the removal of the institution. At the annual meeting of the trustees, in June, 1819, there was a request of Capt. William Lowell and others to have the academy removed and erected near Bridgman's Mills, so-called, to which the trustees replied that it was not contemplated to remove the academy, and that they could not attend to requests of that nature. But agitation continued, and at a meeting of the trustees held Dec. 14, 1819, Mr. Stephen Emery of Paris appeared and urged the removal of the academy to that place. The proposition fell upon the ears of the venerable Dea. William Barrows like a peal of thunder, and for a full hour he addressed the trustees, tracing the general history of the two towns, the one rich, the other poor, and setting forth the sacrifices Hebron had made in founding the academy. "By daylight and by starlight" said the deacon, "they had toiled and succeeded. . . . And now the purse-proud people of Paris, taking advantage of their misfortune, had come down to steal away this little ewe lamb, that they had nourished in their bosoms, the offspring of their prayers and tears and toils." When the deacon closed the question of location was settled, and nothing more was said in favor of removal.¹

The question of location having been settled and the necessary funds having been secured, work upon the new building was commenced. It was built of brick, two stories high, one room on each floor, and was ready for use at the beginning of the spring term in 1821.

Although the establishment of Hebron Academy was due to local influences, it was not long before a genuine conviction in the hearts of some of the Baptists of Maine with reference to higher education began to find expression. In a Circular Letter prepared for the Bowdoinham

¹ Address of Mr. Stephen Emery at the semi-centennial of Hebron Academy, Sept. 5, 1855.

Association, and read Sept. 23, 1807, Rev. Sylvanus Boardman referred to the "ministers of Christ, pressed with the weight of their own infirmities and trials from a view of their own insufficiency to the discharge of their office, perhaps laboring under many inconveniences from their own ignorance and want of education, not understanding their mother-tongue," and compelled "to devote their time to study, even to obtain a competent knowledge of the English language, sufficient to qualify them to acquire knowledge in logic, mathematics or philosophy."

First of all facilities for the better education of ministers must be provided. The matter began to be discussed, and then the question of means came under consideration. At the meeting of the Bowdoinham Association held at Livermore, Sept. 26 and 27, 1810, this action was taken: "It being in contemplation to establish an institution in the District of Maine for the purpose of promoting literary and theological knowledge, Brethren Blood, Boardman, Merrill, Titcomb and Tripp were appointed a committee to take into consideration the propriety of petitioning the General Court for incorporation, &c." This committee suggested to the association the propriety of appointing a committee "to digest the subject systematically, in concert with brethren from Lincoln Association, and report thereon at the next annual meeting," and Elders Blood, Low and Boardman were appointed for this purpose. It was also voted to recommend to the churches in the association "to endeavor to obtain subscriptions to promote the proposed institution," and to forward the same to this committee.

At the meeting of the Bowdoinham Association at Readfield, Sept. 26, 1811, the matter was again before that body, probably by report of the committee appointed the previous year, and "Brethren Low, Francis, Billings, Killgore, Palmer, Swett and Robinson were appointed a committee to petition the General Court, with such as may join them from the Lincoln and Cumberland Associations."

Lincoln Association, at its meeting at Woolwich, Sept. 19, 1811, "Voted to appoint the following brethren a committee to sign the petition to the Legislature, viz. : Daniel Merrill, Samuel Baker, Joseph Bailey, Samuel Stinson, Hezekiah Prince and Benja. Burton."

The Cumberland Association, at a meeting at North Yarmouth, Oct. 3, 1811, appointed a committee of seven for the same purpose, viz. : Caleb Blood, Thomas Green, Sylvanus Boardman, Benjamin Titcomb, John Haynes, Ransom Norton, and Dea. Thomas Beck. Rev. Caleb Blood was appointed to present the petition to the Legislature. Mr. Blood doubtless gave early and earnest attention to the business entrusted to him, but he failed to obtain the desired charter. Early in 1813, Rev. Daniel Merrill of Sedgwick, who was deeply interested in the proposed undertaking, went to Boston and devoted himself to the task of securing the desired action on the part of the General Court. He found there many adversaries. When at length the matter came before the General Court, as Mr. Merrill wrote to his wife Feb. 21, 1813, "The opposers of our King formed themselves in battle array. Their most eloquent orators came forward in their might. One infidel doctor, one Babylonish minister, three lawyers and one judge, with I know not how many others, spoke in opposition. One pious doctor, two respectable lawyers and many pious souls, by their prayers helped."

Mr. Merrill's efforts were crowned with success. The Senate Committee, of which Hon. John Phillips was chairman, reported Feb. 19, 1813, leave to bring in a bill. The bill was introduced, and after the adoption of trifling amendments it was passed, and the Governor added his approval Feb. 27, 1813.

Concerning the persons mentioned in the act of incorporation, Dr. Champlin says: "Daniel Merrill, formerly a Congregational minister, was at this time pastor of the Baptist church in Sedgwick; Caleb Blood was pastor of the Federal St. Baptist church in Portland; Sylvanus Boardman was pastor of the Baptist church at North Yar-

mouth, and Thomas Green had been a former pastor of the same church and was still residing there; Robert Low was pastor of the Baptist church in Readfield; Benjamin Titcomb, pastor of the Baptist church in Brunswick; Thomas Francis, pastor of the Baptist church in Leeds; Ransom Norton, pastor of the Second Baptist church in Livermore; Daniel McMasters, pastor of the Baptist church in Sullivan; Samuel Stinson, pastor of the Baptist church in Woolwich; John Haynes, pastor of the First Baptist church in Livermore; Samuel Baker, associate pastor of the Baptist church in Thomaston; Joseph Bailey, pastor of the Baptist church in Ballstown, now Whitefield; Phinehas Pilsbury, pastor of the Baptist church in Nobleborough. Of the other corporators, Alford Richardson was a prominent member of the Federal St. Baptist church of Portland; John Neal, a member of the Second Baptist church in Litchfield; Moses Dennett, a member of the Second Baptist church in Bowdoin; John Hovey, a member of the Baptist church in Mt. Vernon; David Nelson, a member of the Baptist church in New Gloucester; the Hon. James Campbell, better known as Judge Campbell, a prominent member of the First Baptist church in Cherryfield, and Hezekiah Prince, a member of the Baptist church in Thomaston.”¹

The institution thus established was restricted in its location to the “township of land six miles square, to be laid out and assigned from any of the unappropriated lands” of the district. The township selected was on the west side of the Penobscot river, constituting now the towns of Alton and Argyle, about fifteen miles north of Bangor. “It proved an excellent territory for timber, and the institution in process of time realized a very handsome sum from it,” says Dr. Champlin. “But the very excellence of the township for timber unfitted it, of course, for the location of a school. Even common schools have not long been established in that township, much less could a theological school have been established there. The

¹ Historical Discourse at the Fiftieth Anniversary of Colby University, pp. 14, 15.

restriction was indeed a singular one, and one cannot help suspecting that it was a cunning device to defeat the whole project, or, at least, to secure in this case, as formerly, that if the voice of John the Baptist must be heard at all, it should be heard only 'crying in the wilderness.' ”¹ But the friends of the new institution believed that sooner or later this restriction would be removed, and they at length presented a petition to the General Court of Massachusetts asking for its removal. The petition was granted, and by an act approved June 15, 1816, the corporators were empowered "to locate and establish their buildings in any town within the counties of Kennebec or Somerset."

The value of an educational institution in a new and growing community was recognized, and several towns were desirous of securing the prize. At a meeting of the corporation in the year following the passage of the supplementary act of 1816, a committee was appointed "to visit those towns which had used their efforts and given encouragement to have the institution located with them, viz., Farmington, Bloomfield and Waterville, and report at the next meeting." This committee reported in favor of Bloomfield, but for some reason not fully explained² in the records, the trustees at a meeting held in Bath, Oct. 1, 1817, voted to establish the institution at Waterville.

At the same meeting of the board in which this action was taken, a committee was appointed to select a site in Waterville for the proposed institution, and another committee to report candidates for professorships at the next meeting in February, 1818. The plot purchased was the so-called Vaughan lot, eighty-six rods wide, extending

¹ President Champlin's Historical Discourse at the Fiftieth Anniversary of Colby University, Aug. 2, 1870, p. 4.

² "Possibly," says Dr. Champlin, "this action may have been in consequence of larger sums having been pledged by Waterville than by the other towns. These, however, we should not consider at the present day anything very alarming. The town, as a corporation, pledged, but on account of legal objections never paid, three thousand dollars, while the inhabitants of the town and vicinity subscribed two thousand dollars for the benefit of the institution, in case it was established at Waterville." Semi-Centennial Discourse, pp. 4, 5.

from the Kennebec to the Emerson stream, and containing one hundred and seventy-nine acres. This was bought in 1818 of R. H. Gardiner for \$1,797.50.¹

The committee on candidates for professorships reported the names of Rev. Jeremiah Chaplin of Danvers, Mass., for professor of theology and Rev. Irah Chase of Westford, Vt., for professor of languages. They were accordingly elected, and it was provided that instruction in the institution should commence May 1, 1818. Rev. Irah Chase declined his appointment. Upon Mr. Chaplin, therefore,—as no other appointment was made,—devolved the arduous task of laying the foundations of this new educational enterprise.² Mr. Chaplin was graduated at Brown University with the highest honors of the class of 1799, and for two years was a tutor at Brown. He then studied theology with Rev. Thomas Baldwin of Boston, and in 1802, or 1803, became pastor of the Baptist church in Danvers, Mass. Here he remained until 1818, with the exception of a year spent in New York, in 1804, as pastor of the First Baptist church.

In accordance with a custom of the times with clergymen, Mr. Chaplin received each year into his family at Danvers promising young men preparing for the Christian ministry. He gave them instruction, and they in turn aided him in his pastoral work. Two of Mr. Chaplin's students at Danvers, James Colman and Edward W. Wheelock, whose names have long been familiar in Baptist missionary annals, were among the first to respond to Judson's appeal for helpers in the great task on which he had entered. During his Danvers pastorate Mr. Chaplin was

¹ The south line of this lot was not far from the present site of Memorial Hall. Afterwards the college purchased of Prof. Chapin, for \$2,500, the Professor Briggs estate, lying immediately south of the original purchase.

² He was of Puritan stock. His emigrant ancestor, Hugh Chaplin, came with his wife to New England in 1638, with sixty families led thither by Rev. Ezekiel Rogers, who settled about thirty-five miles from Boston at a place to which they gave the name Rowley, after the town in England from which they came. In their church relations Hugh Chaplin and his descendants were of the "Standing Order," until Asa Chaplin, father of Jeremiah, united with the Baptist church established in Rowley, now Georgetown, in 1781, as a branch of the church in Haverhill.

engaged in the study of the Hebrew language, a task of no little difficulty without an instructor. He purchased the best helps that then could be obtained. This he did also in his study of the New Testament. Indeed, his was about the first serious attempt at biblical exegesis among the Baptists of this country. Butler's Analogy and Edwards on The Will were favorite books with him. He was also a diligent student of the works of Hopkins and other New England divines.

Very naturally, therefore, the trustees of the Maine Literary and Theological Institution at Waterville turned to Mr. Chaplin as the one pre-eminently qualified to take charge of its important interests. Yet at first he was quite decided in his purpose not to accept the appointment. His health, he thought, would not warrant his acceptance of such a task. But those who had selected him for it were unwilling to accept his refusal. A further representation of the importance of the undertaking was made to him, and not long after he yielded to the wishes of the trustees, and entreated the Lord to grant him as a privilege what he had shortly before regarded as a most painful trial.

In the latter part of June, 1818, Mr. Chaplin removed his family to Waterville. Several of his theological students accompanied him. The party sailed from Salem, Mass., on Saturday, June 20th, and reached Waterville on the following Wednesday.¹ Waterville, then, had only a few hundred inhabitants, but situated at the head of navigation it already had considerable trade. No church had as yet been organized in the place, and there was no meeting-house in the village except a shabby, unfinished building which was used for town meetings.

¹In her journal, Mrs. Chaplin has left an interesting account of this journey. They entered the Kennebec river Sunday forenoon at ten o'clock. At twelve they were at Bath. "After we left Bath, we set sail for Gardiner, but the wind losing its breath, the anchor was cast and we stopped seven miles this side. The heat was so oppressive, the vessel so small, and the children so uneasy, it was not thought expedient to have public worship until the cool of the day. We drank tea early, then took the boat and went on shore. The right hand side was in the town of Dresden, and the left in Bowdoinham.

The work of instruction was soon commenced in the Wood house, Mr. Chaplin's temporary home, at the junction of College and Main streets, where now is the Elmwood Hotel. Here the institution remained until the completion, at the close of 1819, or early in 1820, of Mr. Chaplin's residence on the present site of Memorial Hall.

In 1820, the District of Maine became an independent State, and June 19th of that year, at the first meeting of the Legislature, an act was passed enlarging the powers of the new institution at Waterville, authorizing the president and trustees "to confer such degrees as are usually conferred by universities established for the education of youth," provided that "no degrees other than those of Bachelor of Arts and Master of Arts should be conferred until after Jan. 1, 1830, and provided also that the corporation should make no rule or by-law requiring that any member of the trustees shall be of any particular religious denomination. June 28, 1820, it was also enacted "That the sum of one thousand dollars annually be, and hereby is granted to the Maine Literary and Theological Institution from and after the fourteenth day of February, which shall be in the year of our Lord one thousand eight hundred and twenty-one, for the term of seven years, to be paid out of the treasury of this State." It was also provided that this appropriation should be paid "from moneys arising from the tax on certain banks not otherwise appropriated."¹

It was on the latter that we landed. The scene was calculated to excite devotional feelings, and reminded me of those interesting lines of a celebrated poet,

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who follow thee."

The meeting was opened and closed with prayer. Mr. Chaplin and Mr. Dillaway spoke from Psalms 10: 7. Our congregation was small. It only consisted of Mr. Chaplin, with those who accompanied us, and the mate of the vessel."

¹This grant was continued seven years. The college had received a township of land from Massachusetts, and many years subsequently it received from Maine two half townships of land. These, with some other annuities, amounted in value to \$14,000. Bowdoin College received eight townships of land and \$18,000 in money from Massachusetts, in all about \$54,000, besides considerable land from Maine. The trustees in 1818

Efforts were also made to enlist the aid of the churches in promoting the welfare of the institution. At a meeting of the Bowdoinham Association held in Bowdoin, Sept. 23 and 24, 1818, the association recommended to the churches "the propriety of forming societies for the purpose of aiding the theological school lately established in Waterville; and our messengers to corresponding associations are instructed to use their influence to engage those associations to adopt similar measures." A committee also was appointed to assist the churches in forming these societies. Cumberland Association, at its meeting in Paris Sept. 30, 1819, added its endorsement to the proposal for the formation of societies to promote the interest of the institution.¹

Feb. 5, 1821, an act was passed by the Legislature of Maine changing the name of the Maine Literary and Theological Institution to that of Waterville College. The reasons for thus giving to the institution a broader character than was at first contemplated were not recorded, and can now only be conjectured. In all probability the change was effected by Dr. Chaplin. A college graduate, he knew the value of a collegiate course as a preparation for theological study, and he could not have been long in coming to the conclusion that the work he had been called to do at Waterville could best be performed by giving to the institution a collegiate character. There were those among the trustees who deprecated the change, and in

sought from the Legislature of Massachusetts additional aid, and Hon. William King, one of the trustees, having brought the matter before that body, procured a bill from a committee, providing a very handsome endowment for the institution, and there was a good prospect of its passage. But he was met by the statement of Gen. Alford Richardson, another of the trustees and a member of the First Baptist church in Portland, that certain petitions presented were without the authority and consent of the trustees. The bill was defeated by this statement. Probably, as Dr. Champlin suggests, political rivalry was the occasion of Mr. Richardson's action. See Dr. Champlin's Semi-Centennial Discourse, pp. 17-19.

¹The interest taken by the churches in the work at Waterville is indicated by the following vote passed at the meeting of the Bowdoinham Association at its meeting in Bloomfield, Sept. 23, 1819: "Understanding that the trustees of the Maine Literary and Theological Institution are about to erect a large building for the use of that seminary, Resolved, That we recommend to the churches composing this association to use their best endeavors to assist the said trustees in this arduous undertaking."

many parts of the State, among the churches and ministers, there was not a little disappointment. The late President Champlin regarded the change so early in the history of the institution as a great mistake. "Had the institution," he said, "retained its original and more popular form till the affections of the denomination had crystallized around it, and the denomination itself had withal grown up so as to demand a college, I cannot but think that its history would have been different. In that case the numerous churches which had been established throughout the State would have been strengthened by the supply of pastors adapted to their wants, and would have been ready, when at length it became a college, to rally around it with their affections and aid."¹

But the change, wisely or unwisely at the time, had been made, and the Baptists of Maine had a chartered collegiate institution as the result of years of earnest prayer and toil. As yet it possessed only the promise of future good, but with its limited facilities it served to awaken an interest in the higher education and to concentrate the efforts of Baptists in the various sections of the State in promoting general as well as ministerial education.

¹ Dr. Champlin's Semi-Centennial Discourse, p. 17.

CHAPTER XII.

BEGINNINGS OF FOREIGN MISSIONARY WORK.

As stated in its constitution, the object of the Maine Baptist Missionary Society, organized in 1804, was "to furnish occasional preaching, gather churches and to promote the knowledge of evangelical truth in new settlements within the limits of the United States, or further if circumstances may render it proper." It is possible, as has already been intimated, that in these last words there may be a reference to a work similar to that upon which Carey, Marshman and Ward had entered in India. Copies of *The Baptist Annual Register*, edited by John Rippon, D. D., and published in London, covering the years 1790-1802, reached this country and were in the hands of some of our Baptist ministers. The four volumes of the Register in the possession of the writer became the property of Rev. Benjamin Titcomb¹ of Brunswick, two of them as early as 1807. On the title page of each of the four volumes are the lines,

"From East to West, from North to South,
Now be his name ador'd!
Europe, with all thy millions, shout
Hosannahs to thy Lord!"

"Asia and Africa, resound
From shore to shore his fame;
And thou, America, in songs
Redeeming Love proclaim!"

In the spirit of these lines *The Baptist Annual Register* was conducted. The first volume contains an account of the ordination of William Carey, a notice of his work, "An Enquiry into the Obligations of Christians to Use Means

¹ In 1853, Deacon Titcomb of Brunswick gave these four volumes to Rev. Thomas B. Ripley, and after Mr. Ripley's death they were purchased by the writer.

for the Conversion of the Heathens,"¹ and the action of The Particular Baptist Society for Propagating the Gospel among the Heathen in announcing in 1793 "an open door for preaching the gospel to the Hindoos," and the appointment of Mr. Carey as a missionary. In the succeeding volumes are letters from Carey and his associates, and other missionary intelligence. Like intelligence was to be found in the Massachusetts Baptist Missionary Magazine and the Maine Baptist Missionary Register. That the foreign missionary spirit at that time was abroad is also indicated by the appearance in a hymn book published in Portland in 1805,² of B. H. Draper's fine hymn,³ occasioned by the departure of missionaries from Bristol, England, in 1803, commencing

"Ruler of worlds! display thy pow'r."

This hymn, the source of two⁴ of the most inspiring of the missionary hymns of the Christian church, thus early made accessible to the lovers of sacred song in Maine, could have had no other effect than to awaken the same enthusiasm for missionary work in the foreign field which had been awakened by Case, Potter, Tripp and others in the home field.

On Thursday, Feb. 6, 1812, at the Tabernacle in Salem, Mass., Adoniram Judson, Samuel Newell, Samuel Nott, Gordon Hall and Luther Rice were ordained to the gospel ministry as missionaries of the American Board of Commissioners for Foreign Missions to the heathen in

¹This pamphlet was written by Carey when he was living in poverty and sickness at Moulton, where he preached for a time as a probationer. In 1788, when he moved to Leicester, he read it to the friends assembled on occasion of recognition services. When he told his brethren concerning the statistics he had collected as to the state of the heathen world, they said, "Be not in a hurry to print them; let us look over them, and see if anything can be omitted, altered, or added." Dr. Ryland says, "We found it needed very little correction." Carey printed his pamphlet in 1792. A facsimile edition was published in 1891, with an introduction entitled, "How William Carey was led to Write his Pamphlet."

²Hymns Original and Selected for the Use of Christians, compiled by Elias Smith and Abner Jones.

³Baptist Hymn Writers and their Hymns, pp. 138, 139.

⁴The other hymn commences, "Ye Christian heroes, go proclaim."

Asia. Messrs. Nott, Hall and Rice sailed from Philadelphia for Calcutta, February 18th, and Messrs. Judson and Newell, with their wives, sailed from Salem, February 19th, "amidst the prayers and benedictions of multitudes, whose hearts go with them, and who will not cease to remember them at the throne of grace." These words are from the Massachusetts Baptist Missionary Magazine for March, 1812. The Baptists in this country had become deeply interested in the work of the English Baptists among the heathen in India. Here, however, were brethren, not of their own denomination, but fellow countrymen, who had been set apart for missionary service, and they could not but be deeply interested in the movement. Indeed, so deep was this interest in Salem that a society was organized by Baptists that same year for the purpose of aiding the English Baptist missionaries in Serampore. It was called the Salem Bible Translation and Foreign Mission Society, and its object was "to raise money to aid the translation of the Scriptures into the eastern languages, at present going on at Serampore under the superintendence of Dr. William Carey ; or, if deemed advisable at any time, to assist in sending a missionary or missionaries from this country to India." Rev. Lucius Bolles, pastor of the Baptist church in Salem, was elected president of this society.

But the interest of American Baptists in foreign mission work was greatly stimulated by the tidings which at length were received from India that Adoniram Judson and his wife, who had gone to India as Congregationalists, had by their study of the Scriptures, both on the voyage and after their arrival at Calcutta, been led to adopt Baptist views.

August 31, 1812, Mr. Judson announced this denominational change in a letter to Rev. Thomas Baldwin of Boston, and on the following day he wrote to Rev. Lucius Bolles of Salem. It appears from the letter to Mr. Bolles that it was Mr. Judson who suggested the formation of The Salem Bible Translation and Foreign Mission Society. Mr. Judson writes : "I recollect that, during a short

interview I had with you in Salem, I suggested the formation of a society among the Baptists of America for the support of foreign missions, in imitation of the exertions of your English brethren. Little did I then expect to be personally concerned in such an attempt. Within a few months, I have experienced an entire change of sentiments on the subject of baptism. My doubts concerning the correctness of my former system of belief commenced during my passage from America to this country; and after many painful trials, which none can know but those who are taught to relinquish a system in which they had been educated, I settled down in the full persuasion that the immersion of a professing believer in Christ is the only Christian baptism. Mrs. Judson is united with me in this persuasion. We have signified our views and wishes to the Baptist missionaries at Serampore, and expect to be baptized in this city next Lord's Day. A separation from my missionary brethren and a dissolution of my connection with the Board of Commissioners seem to be necessary consequences. The missionaries at Serampore are exerted to the utmost of their ability, in managing and supporting their extensive and complicated mission. Under these circumstances, I look to you. Alone, in this foreign, heathen land, I make my appeal to those whom, with their permission, I will call my Baptist brethren in the United States."

The appeal met with a ready response, and in the house of Mr. Baldwin, in Boston, The Baptist Society for Propagating the Gospel in India and other Foreign Parts was organized in the spring of 1813. Of this society Rev. Thomas Baldwin was made president, and Rev. Daniel Sharp, secretary.

The first offering in the District of Maine for foreign mission work, it has been said, was in 1813, when Dea. Aaron Hayden of Eastport gave ten dollars. The first offering from a Baptist church in the district came from the Baptist church in Cornish—twenty-three dollars.

Another of the early contributions came from the Female Mite Society in Sedgwick in 1816.¹

Mr. Judson soon announced that Rev. Luther Rice had also adopted Baptist sentiments on the subject of baptism. Mr. Rice at once returned to this country for the purpose of interesting the Baptists of the United States in foreign mission work, and on his arrival was everywhere received with the utmost cordiality. The Philadelphia Association entered heartily into the plan for Baptist foreign mission work. "This association," says the record, "has heard with pleasure of the change of sentiment in Brother Rice and Brother Judson and wife, relative to the ordinance of Christian baptism, and of their union with this denomination. As these worthy persons are still desirous of pursuing their missionary career, this association, feeling the obligations of the American Baptists to give them support, recommend the formation of a society of a similar kind with those already formed in New England, to be denominated The Philadelphia Baptist Society for Foreign Missions." A similar society was organized in New York, Feb. 21, 1814. May 18th, delegates from the different States met in Philadelphia and organized the General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions, generally known as the Triennial Convention.

Mr. Rice was not able to visit Maine, but he sent a letter to the associations in the State. The Cumberland Association met in Brunswick Oct. 5 and 6, 1814, and in the Minutes we find the following record: "Received a communication from the Rev. Luther Rice, requesting this association to take into consideration the propriety and expediency of aiding the recently established foreign mission by taking up public contributions in the churches, and by recommending the formation of societies for the above named purpose, and that an answer, together with a copy of our Minutes, be forwarded to the corresponding secretary of that board." Brethren Tripp, Boardman and

¹ Rev. W. H. Spencer, D. D., in *Zion's Advocate*.

Haynes were appointed a committee in accordance with this request.

The action of the Bowdoinham Association was similar. "It was voted that Elders Low, Francis and Daggett be a committee to make arrangements . . . to promote the laudable designs of the Baptist Board for Foreign Missions." It was also voted "to recommend to the churches of this association that there be a contribution every three months for the purpose of establishing a fund to promote the designs of the Baptist Board for Foreign Missions."

In the Minutes of the Cumberland Association for 1815 occurs the following record: "The trustees of the Maine Baptist Missionary Society feel deeply impressed with the importance of the foreign mission, and earnestly recommend to the churches that compose this association to take the matter under serious and prayerful consideration; and they most devoutly hope that they will enter into the spirit of the subject, and that they will 'of their abundance lay by in store (against another year) their liberality,' with their brethren who are before them in the work, that the object be not hindered for the lack of pecuniary aid."

In the Minutes of the Lincoln Association for 1814, there is no reference to the foreign mission work, but in the Minutes for 1816 there is this record: "Voted that thirty dollars of the contribution be appropriated for the foreign mission," and in the Circular Letter there is this allusion to the new movement: "Great exertions are made for a still more extensive spread of the gospel: for this purpose numerous Bible and missionary societies are already formed, which seem to promise much assistance in this good work. An extensive Baptist missionary society has been formed in America the last year for the purpose of aiding foreign missions, and a considerable sum has already been raised for that purpose."

Already a Maine Foreign Missionary Society had been organized. In the Massachusetts Baptist Missionary Mag-

azine for March, 1816, there is a letter addressed by Rev. Samuel Baker of Thomaston to Rev. Daniel Sharp of Boston, in which Mr. Baker, as corresponding secretary of the Maine Baptist Auxiliary Society to aid Foreign Missions, says: "In September last some brethren in this town manifested a desire to do something for the missionary cause; but the magnitude of the object, the scantiness of our means, and the strong propensity of men to do nothing but what is for self interest, together with the extreme danger we are all in of corrupt motives, were strong objections to an attempt of the kind. However, the desire of promoting the cause at length prevailed; and when the matter was made known to the brethren in the vicinity, we were happy to find their minds had been previously occupied on the same subject. An introductory meeting was agreed upon and holden, and the fourth of October following appointed for the organization of the society, when a sermon was to be preached on the occasion. On the day appointed the members met, some of whom manifested uncommon liberality. One of the members of the society declared that five years before he had conceived a design of giving ten dollars a year to the missionary cause, and therefore embraced this first opportunity of subscribing the whole fifty. An hundred and fifteen dollars were immediately subscribed. We hope, by the opening of the spring, to be able to forward an hundred dollars to the treasurer of your society, and to furnish nearly the same sum annually." In a postscript Mr. Baker adds: "The sisters and other females in this town and vicinity, to the number of nearly two hundred, have also agreed to give a cent per week for the missionary cause." In the Minutes for 1818, it was stated that the Foreign Mission Society, to which reference is made above, had in the three years of its existence collected and paid into the missionary treasury \$523.00.

The Circular Letter of the Bowdoinham Association, in 1816, was by licentiate Otis Briggs of Farmington, and its

theme was "The Importance of Communicating the Light of the Gospel to the Heathen in the East."

Reports that came from Burma at this time concerning the work of Dr. Judson were exceedingly encouraging. He had written at Rangoon Aug. 26, 1817, to Dr. Baldwin in Boston, "I know not that I shall live to see a single convert, but notwithstanding, I feel that I would not leave my present situation to be made a king." It was not until June 27, 1819, that Dr. Judson baptized his first convert, Moung Nau. The tidings awakened deep interest in the churches at home. The Cumberland Association met at Livermore Oct. 4 and 5, 1820, and the Circular Letter referred to the glorious prospect which the foreign missionary enterprise had opened. "The work and knowledge of God is spreading in India and Burma, in Africa, among the islands of the sea, and in the cold dreary regions of Siberia."

George Dana Boardman, a son of Rev. Sylvanus Boardman, was a graduate of Waterville College, class of 1822. Before his graduation he had pondered the question of duty as to his life work, whether he should preach the gospel as a missionary to the American Indians or as pastor of some church. In the spring of 1822, the subject of foreign missions attracted his attention. While he was considering the claims of the foreign field, his appointment to a tutorship in the college was received. But so settled now had become his convictions with reference to foreign missionary work, that in yielding for the time to the advice of his friends he gave them to understand that in accepting this appointment his heart was in the foreign field and that he should probably resign at the end of the college year. Mr. Boardman entered upon his college work in October, but all his conduct, meditation, conversation, correspondence and most of his reading had some bearing on missions. Then came the tidings of the death of Colman in Arracan. "Who will go to fill his place?" was the question that was at once suggested to Boardman, and in an instant came the answer, "I will go." He consulted

with his friends and those in whose judgment he had confidence, and the result was that in April, 1823, he offered himself to the Baptist Board for Foreign Missions as a missionary among the heathen.

In order to prepare himself for his future work, Boardman decided to pursue theological studies at Andover Theological Seminary. The parting at Waterville was graphically portrayed at the time by E. W. F.¹ "In the corner room, on the third floor of the south college edifice—the room from which may be seen the broad surface of the Kennebec river—the green fields on the opposite side—the president's house and part of the village—the room which he had occupied for several years—there, surrounded by his Christian brethren, who were members of the college, stood Boardman, about to give them the parting hand, and to say the last farewell. He stood by the window for a few moments, as if to survey, for the last time, the objects on which he had so often gazed. After he had lingered for a moment to view each long familiar object without, he turned away from the window, and cast his eye around upon his beloved companions, who stood in silence, forming a circle quite around the room. All was still. The eye of Boardman alone was undimmed by a tear. In a tender, and yet unfaltering tone, he addressed a few words to his brethren. 'My dear brethren,' said he, 'serve your Saviour unceasingly, and faithfully until death, and if it may not be your duty to be missionaries abroad, be missionaries at home.' We all knelt down in prayer together for the last time. On arising Boardman passed around the room and gave to each brother the parting hand. His countenance was serene, his mild blue eye beamed a heavenlike benignity, and though there was in his manner a tenderness which showed that he had a heart to feel, yet there was no vis-

¹This was Enoch W. Freeman, Waterville College, class of 1827, who became pastor at New Gloucester that year, and at Lowell, Mass., 1828-35. He died at Lowell, Mass., Sept. 22, 1835, aged thirty-six years. He was the author of the hymn, "Rouse ye at the Saviour's call"—a hymn well known in prayer-meeting circles in the second quarter of the nineteenth century.



THE BOARDMAN WILLOWS (SO-CALLED), COLBY COLLEGE.

ible emotion till he came to his room-mate, Mr. P.¹ As he took him by the hand, his whole frame became convulsed, his tongue faltered, his eye instantly filled, and the tears fell fast, as if all the tender feelings of his spirit, till now imprisoned, had at this moment broken forth, he wept, he faltered 'farewell,' and then smiling through his tears said, as he left the room, 'we shall meet again in heaven.'"

Mr. Boardman prosecuted his theological studies at Andover Theological Seminary. Early in 1825 he spent several weeks in Maine conducting missionary services. His ordination occurred February 16th, at Yarmouth, where his father was pastor of the Baptist church from 1810 to 1816. Mr. Boardman was a member of the Baptist church in Waterville, and that place and Portland had been considered in connection with the ordination service, but the church in Yarmouth requested that the consecration of the young missionary should take place there; "and certainly it fell in with the propriety of things that George Dana Boardman should be set apart to the sacred office to which he had dedicated his life, in the early home, around which so many sweet and endearing associations clustered."² To this the Waterville church gave its consent. The Congregational brethren, with Christian courtesy, offered their house of worship—larger and more

¹This was probably Hadley Proctor, class of 1823, pastor at China, and principal of China Academy, 1823-26; pastor at Rutland, Vt., 1826-35; principal of Vermont Literary and Scientific Institute, Brandon, 1835-6; pastor at Rutland, 1836-38; China, Me., 1838-42. He died at China, April 12, 1842, aged forty-eight.

²Rev. J. C. Stockbridge, D. D., in *Zion's Advocate*. At the dedication of the new church edifice of the Baptist church in Yarmouth, May 23, 1889, Dr. Stockbridge gave some reminiscences connected with the early history and pastors of the church. Referring to Boardman's childhood at Yarmouth, he said: "He entered the village academy, and at once exhibited talent which marked him as a young scholar remarkably precocious, and sure to win distinction in the paths of learning. It is related of him that he was put upon the study of Latin grammar. This he despatched in less time than his instructor had ever known it done before. Having gone through it the first time, he fondly hoped to be put immediately to the use of the lexicon. He was told, however, that previously to this he must go through the grammar once or twice more. He was disappointed, but took his seat; but after an hour or two was asked if he had got his lesson, and being called upon he recited verbatim sixteen pages. He was then asked if he had got more. He answered, 'Yes'; and on being asked how much, he replied, 'I can recite the whole book, sir, if you wish.'"

accessible than the Baptist meeting-house on the hill—for the ordination services, and the offer was accepted. Rev. Jeremiah Chaplin, president of Waterville College, preached the sermon from Ps. 71:16, "I will go in the strength of the Lord God." His theme was "The Suitableness of a Spirit of Entire Dependence on God in a Missionary to the Heathen." Among those present was Miss Sarah B. Hall of Salem, Mass., who was soon to become Mr. Boardman's bride. The service throughout was one of very deep interest, and the memory of it long lingered in the Baptist families in Yarmouth. Mr. and Mrs. Boardman sailed from Philadelphia July 16, 1825, for Calcutta. The earnest prayers of the Baptists of Maine followed the young missionary and his wife to their field of labor in far away Burma. The tidings that came to them from time to time concerning their work at Moulmein, and afterward at Tavoy,¹ were read with eager interest. At length came the tidings of Mr. Boardman's death, which occurred Feb. 11, 1831. Dr. Judson wrote in his journal, "One of the brightest luminaries of Burma is extinguished—dear Brother Boardman is gone to his eternal rest. He fell gloriously at the head of his troops in the arms of victory—thirty-eight wild Karen having been brought into the camp of King Jesus since the beginning of the year, besides the thirty-two that were brought in during the two preceding years."

¹ Mr. Boardman baptized his first Karen convert at Tavoy, May 16, 1828. "May 16, 1903, the Karen and Burman schools met on the bank of the Ko Tha Byu Lake (now dry) at 7 A. M. to give thanks to the God of missions in memory of the seventy-fifth anniversary of the first baptisms among the Karen. 'Ko-Tha-Byu, baptized by Rev. George D. Boardman, May 16th, 1828,' is the first record of this Burman church register; it is followed by the name of a Burman and the name of a Chinaman who lived a faithful Christian life until called home at an advanced age from Mergui. We sang 'O happy day, that fixed my choice,' then Rev. H. Morrow told us in Karen about Ko-Tha-Byu, which was followed in Burmese by Rev. Po Ka, pastor of the Burman church. The Karen sang Ko-Tha-Byu Memorial Hymn, prayer was offered in both languages, and 'Jesus shall reign where'er the sun' was sung in Karen and Burmese, after which Mr. Morrow told them that when they met there again to celebrate the one hundredth anniversary some of us would not be present and the children who now united with us in singing would remember the occasion. We sang the doxology in both languages and returned to our homes. There are now in Burma about 40,000 Karen Christians." The News, Rangoon, June, 1903.

When the Cumberland Association met in Yarmouth Sept. 1, 1831, Dea. Heman Lincoln of Boston, treasurer of the Baptist General Convention, was present and addressed the association on the subject of missions. The tidings of Boardman's death had not yet reached this country. The record states that Deacon Lincoln, in his address, "adverted to the labors of Mr. Boardman among the Karens, and stated that his health was still precarious, and in conclusion presented to the audience the famous book, which had been for twelve years to these benighted Karens an object of worship." At the close of Deacon Lincoln's address, Rev. Thomas B. Ripley offered the following resolution, which was unanimously adopted :

"In view of the interesting facts which have been brought before us, some of which have been proved by demonstration—by the evidence of sense—

"Resolved, by this association, that we sincerely rejoice and give glory to God in view of the success which has attended our missionary enterprise abroad—that we will increase our efforts to sustain, by our more earnest prayers and more liberal contributions, our dear brethren, who have sacrificed all the endearments of kindred and home, that they might preach among the heathen the unsearchable riches of Christ; and that in accordance with the spirit of this resolution, a collection now be taken up for the support of that cause, which our brother has so ably advocated."

At length the message that Boardman was dead reached our shores, and the story of those last days among the hills of Tavoy, so pathetically told by Mrs. Boardman, was read and re-read in Baptist homes throughout the State, and by it many a disciple was led to a deeper consecration to the service of Christ. Others, too, there were, from that time on, who were ready to devote themselves to the same high, noble service.

CHAPTER XIII.

PROGRESS OF THE CHURCHES.

Missionary activity was amply rewarded. In the Lincoln Association the work had been so successfully prosecuted that the association covered a territory of one hundred miles in extent north and south, and for the convenience of the churches it was voted at the meeting of the association at Nobleborough, Sept. 21 and 22, 1825, "that the churches in the north of this association have liberty to convene and form themselves into a separate association."

Bowdoinham Association, which met in Litchfield a week later, reported seasons of refreshing from the presence of the Lord, especially in Fayette, Belgrade, Farmington and Gardiner. The whole number added by baptism was 419, by letter 67, and by restoration 11, making an addition of 497 and a net gain of 345. Tidings had evidently come to the association concerning the action of Lincoln Association with reference to division, and it was voted "to give leave to all the churches on the east side of the Kennebec to join with those north of the Lincoln Association."

A meeting for the purpose of organizing the new association was held in Parkman in January, 1826. At this meeting fifteen churches were represented, and when the first meeting of the new organization, known as the Penobscot Association, was held in New Charleston, Sept. 6 and 7, 1826, seven other churches were received, making the whole number twenty-two, with 800 members. Lincoln Association, which in 1825 reported fifty-five churches and 3,128 members, in 1826 reported forty-four churches and 2,659 members. Bowdoinham Association, which in

1825 reported fifty-five churches and 3,331 members, in 1826 reported forty-three churches and 3,061 members. It was from these two associations, therefore, that the churches constituting the Penobscot Association at its organization largely came.

But there were those who, notwithstanding the evidences of apparent prosperity, were not satisfied with the state of things religiously in the churches. And doubtless there was occasion for a less optimistic view than that which oftentimes found expression. The membership of the churches then as now contained those who were by no means wholly sanctified. In the Circular Letter of the Lincoln Association in 1826, we find this statement: "It is a fact too apparent to be denied that as a body of professed Christians, we do not manifest that love to God, that zeal for his cause, that solicitude for its advancement, that brotherly love for one another, that indifference to the charms of the world, and that decided attachment to the faith which was once delivered unto the saints, which, as Christians, we are bound to do. It is true, there are some, it is believed, in every church that are living witnesses for God, and do sigh and cry for the low state of Zion. But it is equally true that too many seek their own and not the things which are Jesus Christ's. When we see professors of religion conforming to the world in their conversation, conduct and pursuits we are authorized by the word of God to say of them that 'they have forgotten that they were purged from their old sins.' . . . In churches, discipline exists only in name, not in actual experiment." There is much more in the letter of the same purport. A similar state of things is indicated in the Corresponding Letter of the Cumberland Association for the same year. "We are ashamed," the letter reads, "when we inform you that vital and practical godliness has seriously declined amongst us, and the health and vigor once seen has greatly diminished." That "practical godliness" was not entirely lacking, however, there is evidence in this item which occurs in the Minutes of

the Cumberland Association that year: "Whereas Elder Sylvanus Boardman has recently lost his dwelling house and much of his furniture by fire, therefore Voted, To recommend to the churches to take contributions of money and other articles for his relief." At this meeting of the Association, also, a committee was appointed to consider the expediency of taking up contributions in the churches for the relief of the widows and children of deceased ministers.

At the meeting of the Cumberland Association in Portland, Oct. 3 and 4, 1827, the subject of a division of the association was considered, and the expediency "of dividing the association near the line between the counties of Cumberland and Oxford" was referred to the churches. The association met in Paris Oct. 1 and 2, 1828, and at the session October 2nd, the churches having reported in their letters with reference to division, it was voted, "That the association be divided, and that the churches in the county of Oxford, together with the churches in Harrison and Bridgton, in Cumberland, and the churches of Jefferson and Lancaster, N. H., constitute the new body to be denominated the Oxford Association." It was also voted that any church should have liberty to unite with either association, as it might deem proper. The division was effected, and the Oxford Association held its first meeting in Turner Sept. 30 and Oct. 1, 1829.

Steps also were taken for the organization of still another association at the meeting of the Lincoln Association, held in China Sept. 17 and 18, 1828. A committee, consisting of Messrs. Pilsbury, Blanchard, Milner and Miller, was appointed to consider the expediency of dividing the association. This committee reported, recommending that in case of a division of the association the Lincoln Association embrace all the churches in Lincoln county east of the Kennebec river and retain the name Lincoln, "with liberty for any church on either side of said line to unite with that association which will be most convenient." A vote to divide the association was car-

ried. Even after this action the Lincoln Association was still a large, vigorous body. At its meeting Sept. 16 and 17, 1829, it reported twenty-five churches and 2,150 members. The new association, known as the Waldo Association, was organized in Palermo Oct. 10, 1828, and its first meeting was held in Montville Aug. 26 and 27, 1829, when it reported seventeen churches and 749 members.

A movement for the organization of still another association, consisting of churches in the Bowdoinham Association north of Hallowell and east of Livermore, was made at the meeting of the Bowdoinham Association held at Bloomfield, Sept. 24 and 25, 1828, and a resolution was adopted: "That the churches included in the northern section have liberty to send delegates to meet in convention at New Sharon on the fourth Wednesday in January, 1829, to form a new association." The proposed new association, however, was not organized at that time. At the meeting of the Bowdoinham Association in Greene, Sept. 23 and 24, 1829, all the churches in connection with the association in 1828 reported, but at the close of the Minutes of the association in 1829 occurs this note: "N. B. At an adjourned meeting of the convention, to form a new association, in the vestry at the new Baptist meeting-house in Greene, September 24th, at 7 o'clock A. M., Resolved, That it is expedient to form a new association, by the name and style of the Kennebec Association, to hold their first session with the church at Industry, the first Wednesday in September, 1830, at 9 o'clock A. M." This meeting was held Sept. 1 and 2, 1830. Rev. Sylvanus Boardman was made moderator. The session was closed with "a judicious and affectionate address" by the moderator, "which it is believed will not soon be forgotten." The churches dismissed from the Bowdoinham Association to form the Kennebec Association were as follows: 1st Sidney, Clinton, Mt. Vernon, Industry, New Sharon, Bloomfield, 2d Sidney, Belgrade, Cornville, Farmington, Milburn, Moscow, Waterville, Canaan, 1st Norridgewock,

Strong, Chesterville, Anson, Dixfield, 2d Norridgewock and Madison.¹

There were in the State in 1825 five associations, one hundred and ninety churches and 11,370 members. In 1830, there were nine associations, two hundred and fifteen churches and 13,151 members, a gain of four associations, twenty-five churches and 1,781 members. The years 1827 and 1828 were especially revival years. The number of baptisms reported in 1828 was 1,144. Much of this enlargement, however, was due to missionary enterprise. "The waste places had been surveyed, and eye-witnesses have reported that much ought to be done to send the gospel to the destitute," says the Corresponding Letter of the Bowdoinham Association in 1828. And much was done. Energetic, godly men went everywhere preaching the word, and not only was the message which they carried most cordially welcomed, but converts also were made in large numbers.

A Corresponding Letter is found in the Minutes of the earlier associations, but in 1831 the Bowdoinham Association voted to dispense with it in future, and the clerk was requested "to substitute in its place a short digest of the letters from the churches." This "improvement" so completely met the wishes of the author of the Corresponding Letter for that year that he requested the return of his manuscript so that the plan might go into effect at once, and his request was granted.

In some of the associations, in their earlier history, it was the custom of the churches, as has already been indicated, to bring their difficult problems to the associational meeting for solution. The following inquiry belongs to this period. The church in Winthrop at the meeting of the Bowdoinham Association in 1832, having called attention to the fact that the church members covenant to bear cheerfully their equal proportion of the expenses of the

¹ Twenty of the twenty-one churches are designated in the Minutes of the meeting of the association in 1830. The church in Dixfield did not report and about that time lost its visibility.

church "for the relief of the poor, the support of the ministry and other necessary charges of the church," proposed this question: "Is it agreeable to the word of God to execute the above obligation by making an assessment or tax upon the male members of the church according to their polls and property?" To this inquiry the following answer was given: "That it is in agreement with the revealed mind of the Lord Jesus that when any part of his property, which is in the possession of any one of his churches, is called for to promote his cause in any such church, then it is right and fit that the sum wanted should be apportioned upon all the polls and property within such church, unless the church may agree upon some other method, more pleasing to them, by which to effect the desired object."

At the meeting of the Lincoln Association in 1829 the church in Whitefield submitted this question: "Is it agreeable to gospel order for ministers or churches to admit excluded members, or persons under censure by their own church, to speak or pray in public meetings?" The reply was as follows: "That it is by no means agreeable to gospel order to admit them to speak or pray, when their exclusion is founded upon immoral conduct."

At this meeting of the Lincoln Association it was voted that it was expedient to form a society for the relief of indigent ministers, widows and helpless children of deceased ministers." This action resulted in the organization at that session of The Lincoln Baptist Benevolent Society, with the following as its object—"to create a permanent fund for the support and maintenance of ministers of the gospel of the Baptist denomination who from age, sickness, or any infirmities, are rendered incapable of officiating in their ministerial capacities, and who have no property to support themselves and families, or their widows and orphans." At the meeting of the association in 1831, a committee appointed with reference to the Lincoln Baptist Benevolent Society made the following report: "That they find in the hands of the treasurer in

money and approved notes about \$100. That a very great deficiency is found to exist among our churches in relation to this important object. We cannot think of abandoning the society, and be disappointed in an object so laudable, when a little exertion by the members composing this association and all that is contemplated by the most ardent friends of the society would be accomplished. But your committee are convinced that unless our churches can be brought to see and feel the importance of the subject, it must fail." The committee accordingly submitted the following resolution, which was adopted: "Resolved, That auxiliary societies be formed in each church, and that the association appoint an agent in each church, whose duty it shall be to collect funds and pay the same into the parent society; and that delegates to the convention be instructed to lay the subject before that body, whether it be expedient to extend this society, so as to embrace the whole State; if so, to devise means to effect it."

The delegates thus appointed were present at the meeting of the Maine Baptist Convention, which was held in Bloomfield Oct. 12 and 13, 1831, and presented the proposal of the Lincoln Association to make the Lincoln Baptist Benevolent Society a state organization. This proposal was referred to a committee consisting of Messrs. Merriam, Butler and Pilsbury. The committee reported: "That the delegates appointed by the several associations to this convention, with others friendly to the object, be requested to meet at the Baptist meeting-house in Hallowell on the first Wednesday of January next, at 2 o'clock P. M., for the purpose of organizing a society to raise a fund for the relief of indigent widows and orphans of deceased Baptist ministers, which shall embrace in the scope of its operations the whole State." A committee was appointed and it was evidently expected that the committee would report at the next annual meeting of the convention, which was held in Warren Oct. 10 and 11, 1832. The committee, however, failed to present a report, and a new committee was appointed "to take into consid-



BAPTIST CHURCH, CALAIS.

eration the expediency of forming a society, which shall embrace the whole state, for the relief of superannuated ministers, and widows and children of deceased Baptist preachers, as was contemplated by the convention of last year."

After some deliberation, the committee reported that in their opinion it was not expedient at present to proceed to organize such a society. It cannot but be regarded as a mistake that the proposal of the Lincoln Association was not accepted. Meanwhile the Lincoln Baptist Benevolent Society continued its work, and a committee of the Lincoln Association, appointed in 1832 to carry the objects of the Lincoln Baptist Benevolent Society into effect, reported in 1833 that the contemplated sum of \$2,000, to be raised by subscribers agreeing to pay a certain sum annually for five years, had nearly been raised; and at the meeting of the association in 1834, the announcement was made that the subscription had been completed.

There were large additions by baptism to the churches in 1831-34, namely 1,482 in 1831, 1,241 in 1832, 846 in 1833 and 1,450 in 1834. In the large territory covered by the Eastern Maine Association the membership of the churches had become so numerous, especially as the result of revivals in 1833, that in 1834 the association reported thirty-eight churches and 3,209 members. A division of the association was accordingly deemed expedient, and by unanimous agreement the Eastern Maine Association was dissolved and two new associations, Hancock Association and Washington Association, were organized in 1835. The Washington Association was organized Aug. 26, 1835, at Columbia, with sixteen churches, containing 1,203 members, and the Hancock Association Sept. 2, 1835, in Trenton, with twenty-two churches, containing 1,904 members.

Revivals still continued to bless the churches. For quite a number of years large spiritual harvests were gathered here and there. In 1838,¹ the additions by baptism, as

¹ In the Minutes of the Lincoln Association for 1838 mention is made of the report from the Second St. George church. From January 21st to April 29th, 151 were added to the

reported at the associations, were 2,196; in 1839, 1,200; in 1840, 2,249; in 1841, 747; in 1842, about 2,000; in 1843, 2,003, and in 1844, 2,464. The reports that came from the churches in these years contained references to "reviving influences," "seasons of refreshing," "baptismal seasons," "God's special presence," &c. Such sentences as these frequently occurred: "Sinners have been converted," "this vine has been greatly strengthened," "the wilderness has blossomed as the rose, the dry and parched land having become pools of water," "many precious souls have been converted," "revival has followed revival," &c., &c. In 1840, the Free St. church, Portland, reported 102 additions by baptism, and the church in Topsham reported 152. In 1842, the First church in Jefferson had 121 additions by baptism, and in 1843 the Third church in Thomaston received to its membership by baptism 126.

As the churches increased in number new associations were formed. At the meeting of the Penobscot Association, held in Hampden Sept. 18, 19 and 20, 1838, it was decided that the time had come for a division of the association. This action resulted in the organization of the Piscataquis Association, comprising the following churches: Parkman, 1st Sangerville, Sebec, Dover, Abbot, Athens, St. Albans, Harmony, Guilford, Athens, Corinna, Dexter, Monson, Cambridge, Atkinson and Milton, and 2d Sangerville, with 807 members. The first meeting of the association was held in Parkman Sept. 10, 11 and 12, 1839. In the four following years seven churches were added, and the association in 1843 reported a membership of 1,304.

In 1841, the expediency of dividing the York Association was considered and the following action was taken: "Whereas this association being scattered over a large extent of territory so as to subject the delegates to the necessity of traveling a great distance, unless its session

church by baptism. Of the 79 males who were baptized, 68 followed the sea. Many of them were commanders of vessels. "Hence as the fruit of this revival," adds the account in the Minutes, "the influence of our holy religion may in a greater or less degree be felt in every quarter of the globe, and many a ship in which these converts sail become, through their instrumentality, floating chapels."



FREE STREET CHURCH, PORTLAND.

be held with some of the central churches, and being so large as to render it impracticable for the smaller churches to invite it, and also to subject the larger ones to considerable inconvenience, it would evidently be for the convenience and interest of the body to be divided; therefore, Resolved, That this association be divided, and hereafter make two distinct bodies."

A meeting was held at North Kennebunkport Dec. 8, 1841, at which the new association, known as the Saco River Association, was organized and a constitution adopted. The first meeting of the association was held in Saco Sept. 7 and 8, 1842, the following eighteen churches, with a membership of 1,226, comprising the association: Lyman, Waterboro, Cornish, Limerick, 1st Parsonsfield, Limington, 1st Kennebunk and Lyman, village church Kennebunkport, Hollis, North Buxton, Hiram, Saco, Freedom, N. H., North Kennebunkport, Alfred, 2d Parsonsfield, Effingham, N. H., and 2d Waterboro.

There were now twelve associations in the state. The churches connected with these associations had increased in 1842 to two hundred and eighty-two, and the membership of the churches to 22,213.¹ There had been in recent years an increase in the population of the State. Land speculation had brought into Maine from other States a large number of new settlers. Then, too, the great financial crisis in 1837 had turned the attention of people to the more enduring riches, and pastors and missionaries had found the hearts of men and women in unwonted readiness to receive the gospel message which they proclaimed. This was the period, also, in which "Millerism" had its rise and fall. In 1833, William Miller, the founder of the

¹"It was a time of spiritual quickening. Charles Miller at Livermore, E. R. Warren at Augusta, Harvey Hawes at Damariscotta, S. G. Sargent at Belfast, S. Chisam at Jefferson, B. F. Shaw at China, A. Wilson at Bangor, J. T. Champlin and T. O. Lincoln at Portland, J. B. Hague at Eastport, Handel G. Nott at Bath, Enos Trask, that prince of soul-winners who in his long ministry baptized over 2,000 persons, these and many others, who seemed to have a special anointing of the Spirit for leading men to Christ, were rejoicing in times of refreshing from the presence of the Lord." Rev. E. C. Whittmore in An Historical Address at the Seventy-fifth Anniversary of the Maine Baptist Convention at Cherryfield, Oct. 3, 1899.

Millerites, began to preach his peculiar doctrines concerning the near approach of the end of the world. His educational advantages had been slight, but with such helps as he was able to command, he had been an earnest student of the Bible, especially of the prophecies. The two thousand, three hundred days in Daniel 8: 14, with the great body of commentators up to that time, he regarded as years. The seventy weeks in Daniel 9: 24 he believed to be weeks of years,—four hundred and ninety years,—and these commenced with the decree of Artaxerxes, king of Persia, B. C. 457, sending Ezra from his captivity to rebuild Jerusalem and restore the Jewish polity there as related in the seventh chapter of Ezra. The seventy weeks ended in A. D. 33, with the crucifixion of Christ. The beginning of both the seventy weeks and the two thousand, three hundred days, according to Mr. Miller, was the same, B. C. 457. It was a matter of easy computation, therefore, the two thousand, three hundred days being regarded as years, to make the close of the period the year A. D. 1843. This, then, was to be the time in which the world would come to an end. Abundant signs of the consummation Mr. Miller saw. There was "a trimming of the lamps" in the translation of the Word of God into almost every language on the earth, in the organization of missionary societies, tract societies, temperance societies, and other societies for moral reform. The earnestness of Mr. Miller's manner in presenting his views, his evident familiarity with the Scriptures, and the confidence with which he asserted their teachings as held by him, made a deep and abiding impression wherever he went, and especially upon those who were brought under his influence and under the influence of men of like spirit, who having accepted his views went everywhere preaching the Advent gospel.

Mr. Miller was a member of the Baptist church in Low Hampton, N. Y., and he was licensed to preach by that church in 1833. Naturally in promulgating his views concerning the speedy approach of the end of the world he

found ready access to the churches of his own denomination. In some other evangelical denominations, however, he was made equally welcome. There was generally an eager desire to hear his message. From March 11th to March 23d, 1840, he was in Portland, Maine, by invitation of the pastor of the Christian church. A deep religious interest was awakened, and a large number of conversions followed. This religious interest extended to the other churches in Portland. Mr. Miller lectured a portion of the time in the First Baptist church, and during his stay in the place he was invited to give an added course of lectures to his brethren there, but this invitation he was obliged to decline. In June, 1842, Mr. Miller was again in Portland, and in September following he was in Castine proclaiming the near approach of the Saviour's return. By these labors, and the labors of others,—converts who became heralds of the new doctrine—also by Advent papers which were scattered widely, Mr. Miller's teachings were carried to almost every town and hamlet in Maine. A revival spirit prevailed in many places. Pastors found it easy not only to gather large congregations, but to win for their message a ready acceptance. Evidently there was a widespread feeling that this was an acceptable time, a veritable day of salvation, and hundreds, men, women and children, pressed into the Kingdom. In this way only can we account for the nearly ten thousand additions to the Baptist churches in Maine by baptism in these five years 1840-1845. The net gain in the membership of the churches during these years, however, was only 2,370, and it is evident that among the converts, as might indeed be expected, were many who endured only for a season.

The late Rev. George Dana Boardman, D. D., of Philadelphia, son of the sainted missionary whose name he bore, told this incident at the centennial of the Baptist church in North Livermore in 1893. He said that in his boyhood at the time of the Miller excitement he visited his grandfather, Rev. Sylvanus Boardman, whose home at

that time was in New Sharon. One evening, after the shadows of nightfall had gathered, standing by a window and looking out into the darkness, he noticed a peculiar light, and called his grandfather. The old man came; silently, thoughtfully he gazed at the wonder for a while, and then turning to his little grandson, he remarked, "Well, George, it may be that Mr. Miller is right, but I am going to bed!" After his grandfather left the room, the boy discovered the cause of the peculiar light that had attracted his attention. A large silver bull's-eye watch hung on the wall, and the glare of the lamp fell upon it at such an angle that its polished surface reflected the light in a weird way through the window.

But not all those to whom Mr. Miller's message came regarded it as philosophically as did Sylvanus Boardman the marvel to which his little grandson called attention. When 1843 passed and things remained as they were, many of those who had welcomed the prophetic utterances of William Miller now accepted his revised calculations, according to which the second advent would occur on the 22d of October, 1844. But that day also came and things remained as they were. Mr. Miller, in a letter to one of his associates, written Nov. 10, 1844, expressed his sore disappointment at the failure of his prophecy, but added, "I have fixed my mind on another time, and here I mean to stand until God gives me more light, and that is to-day, and to-day, and to-day, until he comes."

But the larger number of those who in a greater or less degree had accepted Mr. Miller's views lost their confidence in his Advent teachings, and public interest in his views rapidly waned. By the action of an ecclesiastical council held Jan. 29, 1845, Mr. Miller and the majority of the Baptist church in Low Hampton, N. Y., were virtually separated from the denomination. The council recognized the minority, who were not in sympathy with Mr. Miller's Advent teachings, as the Baptist church in Low Hampton, and this action left Mr. Miller and his adherents henceforth without denominational fellowship. Mr. Miller

was in Portland on Sunday, June 1, 1845, and addressed crowded audiences. But it was evident that the people came together out of motives of curiosity only. They wished to hear what the apostle of Adventism would say with reference to his disappointment. If Mr. Miller made any subsequent visit to Maine the record, so far as we are aware, has not been preserved.

Lincoln Association, in 1841, reported a membership of 3,371, and the churches, by vote of the association, were requested to express in their letters the next year their opinion as to a division of the association, and a committee was appointed to report a line of division should the report from the churches favor a division. At the meeting of the association at West Thomaston, Sept. 21 and 22, 1842, it was found that fifteen churches were in favor of a division and two were opposed. It was accordingly voted to divide the association. The committee appointed to report a line of division suggested that the line run between Waldoborough and Warren, Waldoborough river being the principal bound, and that it be left optional with the churches in Washington and Patricktown Plantation whether they would join the new association or not. It was voted that the churches in the eastern section should retain the name Lincoln Association. The churches in the western section were requested to send delegates to meet on the second Wednesday in October at the First Baptist church in Nobleborough for the purpose of organizing the new association.

The following churches sent delegates to this meeting: Bristol and Miscongus,¹ 1st Nobleborough, Woolwich, 1st Jefferson, 2d Jefferson, 1st Whitefield, 2d Nobleborough, Wiscasset, Waldoborough, 3d Jefferson, 2d Whitefield, Newcastle and Alna, North Whitefield, Patricktown Plantation, Washington, 3d Nobleborough, and Damariscotta Mills. The new association received the name Damariscotta Association. At the first session of the association, held with the Second Baptist church in Whitefield Oct. 4

¹ So spelled in the Minutes until 1858, when it was spelled Muscongus, and so afterward.

and 5, 1843, the South Whitefield church was added to its membership, and the association reported eighteen churches, with 2,151 members.¹

Lincoln Association had its Benevolent Society, and the churches comprising the Damariscotta Association, connected as they had been with the Lincoln Association, had a like organization from the beginning of its history. At the first anniversary of the association, a "Committee presented and read the account of the Damariscotta Baptist Benevolent Society." In 1849, a committee was instructed to procure an act of incorporation, which was done, and this act was accepted at the meeting of the association in 1850. The object of the society was "to aid the widows and families of deceased ministers who shall reside within the limits of this association and shall stand in need of such assistance, and also the families of sick and superannuated ministers of the association when such aid shall be deemed necessary."²

In 1844, the associational reports gave to the two hundred and ninety-five Baptist churches in Maine a membership of 23,860. At no subsequent time have the Baptists of Maine reported so large a membership. Only 313 baptisms were reported in 1845, and the number of baptisms in the following years down to 1860 was as follows: in 1846, 275; in 1847, 208; in 1848, 261; in 1849, 231; in 1850, 616; in 1851, 803; in 1852, 600; in 1853, 738; in 1854, 793; in 1855, 1,179; in 1856, 835; in 1857, 643; in 1858, 756; in 1859, 2,455, and in 1860, 703. The years 1857 and 1858 were revival years. The churches very generally shared in the refreshing influences of the divine Spirit. It was a pleasant feature of this "refreshing from the presence of the Lord" that the members of the churches became more prayerful and exercised a more vigorous faith. Personal

¹ At the meeting of the Damariscotta Association at Damariscotta, Sept. 7, 1892, Rev. E. C. Whittemore read a very valuable paper, *Fifty Years of the Damariscotta Association, 1842-1892, with Preliminary Sketches of the Churches of which it was Formed.*

² "With rare skill Dea. Kennedy and his son and successor, Hon. L. L. Kennedy, have managed this fund until it has become sufficient for all the demands usually made upon it, and the good accomplished in a quiet but efficient way by this society is beyond estimation." Rev. E. C. Whittemore in *Fifty Years of the Damariscotta Association*, p. 15.

effort followed. Christians felt that the work of bringing men to Christ was not the work of the Christian ministry only, but that they also were to be "workers together with God."

According to the associational Minutes, there were in 1859 two hundred and seventy-eight Baptist churches in Maine, with a membership of 21,435. The outlook for the future, because of the large number of additions to the churches in 1858, 1859 and 1860, and because of the new life everywhere manifested in the membership of the churches, was exceedingly bright. But in the political life of the nation the outlook was not so encouraging. Signs of the impending conflict were everywhere visible.

Abraham Lincoln was elected president of the United States Nov. 6, 1860. The South was now aflame. Before Mr. Lincoln's inauguration, March 4, 1861, seven of the Southern States had seceded, and others soon followed. April 12th, occurred the bombardment of Fort Sumter in Charleston harbor, and on the 15th, after the enforced withdrawal of the United States garrison, Mr. Lincoln issued his call for seventy-five thousand men, and the great conflict became inevitable. In the uprising of the North that immediately followed, the members of the Baptist churches of Maine had their part, as did the members of the churches connected with other denominations. The moral questions involved could not but prove forceful in determining the question of duty. Ministers were prominent in the public gatherings everywhere held. There was no more thrilling public utterance in the State than that which throughout the four battle years that followed fell from the lips of Rev. A. K. P. Small, then pastor of the First Baptist church in Bangor. Many in the membership of our churches, as officers or enlisted men, found their way in Maine regiments to the battle fields of the rebellion, and had a part in the great struggle. Some of them never returned. While they were gone the churches continued their work. Much was done for the relief of the sick and wounded soldiers and sailors. These were dark

days, days of humiliation and prayer, days of hope and high resolve, and at last came the surrender of Lee and the collapse of the Confederacy. Then, too, just when the nation was rejoicing over the end of the long struggle, came the assassination of President Lincoln. The churches, which had been decorated with flags because of the close of the war, were now draped with the emblems of mourning, and lessons of deepest significance found expression in every pulpit. An era, the most momentous, had closed, and as a new era was now opening the presence and help of Almighty God were implored with a seriousness and a sense of entire dependence probably never more deeply felt.

Of the two hundred and seventy-eight Baptist churches in Maine in 1860, six ceased to exist during the battle years, and the membership declined from 21,380 in 1860 to 19,677 in 1865. But never before had the Baptist churches in Maine been served with an abler ministry than during the Civil War, and when the war came to an end the churches were prepared to enter upon the new era well equipped for the growing demands that would inevitably be laid upon them.

ASSOCIATIONS IN 1865.

	Churches.	Ministers.	Baptisms.	Received by Letter.	Dismissed.	Excluded.	Died.	Members.
Bowdoinham .	24	24	51	34	37	2	24	1571
Cumberland ..	19	16	44	73	46	32	49	2376
Damariscotta.	15	8	6	13	18	13	39	1600
Hancock	26	14	13	8	2	4	16	1738
Kennebec	18	14	49	16	22	18	15	1004
Lincoln	24	11	65	42	28	8	54	2289
Oxford	20	9	23	37	27	16	30	1297
Penobscot	31	18	10	24	35	15	26	1796
Piscataquis...	16	9	15	11	11	5	17	730
Saco River....	17	12	70	17	25	10	19	1171
Waldo.....	18	9	23	12	28	34	16	928
Washington ..	31	12	41	13	30	11	29	2177
York.....	13	10	19	15	9	8	14	1000
	272	166	429	315	318	176	348	19677

CHAPTER XIV.

WATERVILLE COLLEGE.

Maine became a state in 1820. The act of the legislature of Maine by which the Maine Literary and Theological Institution became Waterville College was passed Feb. 5, 1821. The annual meeting of the trustees of the college was held in August, 1821, and at this meeting Rev. Daniel H. Barnes,¹ a distinguished educator in New York, was elected president of the college. Probably from financial reasons Mr. Barnes declined the appointment, and Professor Chaplin, whose invaluable services in the educational beginnings at Waterville had been overlooked in the selection of Mr. Barnes, became the first president of the college, with a salary of \$800 and the rent of his house. Associated with President Chaplin in the work of instruction was Prof. Avery Briggs, a graduate of Brown University, class of 1816, who had been connected with the work of the Maine Literary and Theological Institution.

In August, 1822, Rev. Stephen Chapin² was elected professor of theology. At this time the number of students in the college was seventeen. There were also five students in the theological school and eight in the prepara-

¹ See Dr. Champlin's Historical Discourse delivered at the Fiftieth Anniversary of Colby University, p. 28.

² Mr. Chapin was pastor of the Baptist church in Yarmouth, and did not enter upon his duties at Waterville until a year later. Rev. J. C. Stockbridge, D. D., in a reference to Dr. Chapin's ministry at Yarmouth, says: "He graduated with distinction as a scholar from Harvard University in 1804, and studied theology with the famous Dr. Nathaniel Emmons of Franklin, Mass., who was the teacher of some of the ablest clergymen in New England. No minister in the Congregational denomination in New Hampshire stood higher in the regards of his clerical brethren and of the Congregational churches than he. From conviction he adopted our denominational views, was ordained minister of the Baptist church in Yarmouth in September, 1819, and remained in office until 1822, when he was called to the professorship of theology in Waterville College." He remained at Waterville six years and then became president of Columbian College, Washington, D. C.

tory Latin School which was held in the college building. The first college building erected was the brick dormitory now known as South College, which was erected in 1821. In 1822, the trustees proceeded with the erection of North College, known in recent years as Chaplin Hall, which was destroyed by fire in 1902 and rebuilt in the following year. The president's house, erected in 1819, stood on the present site of Memorial Hall.

August 21, 1822, occurred the first commencement of the college, when the degree of Bachelor of Arts was conferred upon George Dana Boardman, son of Rev. Sylvanus Boardman, and Ephraim Tripp, son of Rev. John Tripp, and the honorary degree of Master of Arts on Rev. Samuel Wait of Georgetown, D. C. Mr. Boardman became a tutor in the college, as later also did Mr. Tripp, when Mr. Boardman accepted his appointment as a missionary to Burma.

In 1827, Professor Briggs was transferred to the chair of mathematics and natural philosophy. In the further development of the work of instruction, Rev. Calvin Newton of Bellingham, Mass., a graduate of Union College and Newton Theological Institution, was added to the teaching force of the college in 1832 as professor of rhetoric and the Hebrew language. In the same year Mr. John O'B. Chaplin, a son of the president, and a graduate of the college in the class of 1825, who had charge of the Latin School from 1826 to 1828, was elected professor of Latin and English in the college.

These appointments indicate growth, but the growth was slow. Theological features in the course of instruction were retained, as is seen in the appointment of Professor Newton as professor of Hebrew. President Chaplin, in addition to his other duties, was made professor of theology in July, 1829, and retained this title until July, 1832. A medical department of the college was organized, and in 1830-1832, the degree of Doctor of Medicine was conferred upon fifty-five students. By an arrangement with the Clinical School of Medicine at Woodstock, Vt., students

from Waterville College completed their studies in that institution; but evidently the arrangement did not prove satisfactory and the medical department of the college was discontinued.

An attempt was also made to organize in the college a department of manual labor. At the annual meeting of the trustees in August, 1827, the following action was taken: "That it is expedient to have a convenient mechanic's shop erected on the college lot, at which such students as are disposed may employ themselves a small portion of the day in such work as may yield them some profit." The prudential committee was charged with the duty of carrying this vote into execution. Rev. Daniel Merrill of Sedgwick, who was deeply interested in this new movement, was made an agent to collect funds for the erection of the proposed shop. He was successful in securing the needed funds, and the shop was erected in 1830, for the most part by the students of the college; and work in the manual labor department of the college was commenced in 1831, under the superintendence of Mr. D. N. B. Coffin. Subsequently two other shops, and two storehouses for lumber, were erected, chiefly by student labor. Students were allowed so much an hour for their work, and were employed in the manufacture of doors, blinds, sashes, bedsteads, tables, chairs, carriages, boxes, and also in printing.

The result is stated by Dr. Champlin in these words: "As a financial operation, one may readily guess the result. The shops steadily ran the college in debt, till they absorbed not only the collections made by Mr. Merrill, but several thousand dollars besides."¹ For a decade and a little more, the experiment was continued and then abandoned.

Evidently from the first some of the friends of the college had not regarded President Chaplin as possessing qualifications for the most successful administration of its

¹ Dr. Champlin's Historical Discourse delivered at the Fiftieth Anniversary of Colby University, p. 10.

affairs. This appears in the selection of Mr. Barnes for the presidency when the Maine Literary and Theological Institution became Waterville College. The trustees evidently felt that in the building of the new institution, which was to be literary rather than theological, a different man was needed. It was a difficult task, it was seen, that awaited anyone, even the man best equipped for the position. But when Mr. Barnes declined to accept the presidency and there was no other candidate in view, Dr. Chaplin happily stood ready to continue the work he had so heroically begun. Dr. Champlin, referring to President Chaplin, has well said :

"The work before him was great and arduous, for which, however, by his talents, his attainments, and above all, by his steadiness of purpose he was admirably fitted. To start a college in a new state, such as Maine was then, and especially a college without an endowment, as this was, is no slight task. . . . Few are aware of the self-denial, the patience and the persistence required in such a case in order to sustain a college during its novitiate. These qualities seem to have been possessed in an eminent degree by Dr. Chaplin. With a singular indifference to everything like ease or worldly aggrandizement, he pursued his purpose with a calm persistence which never faltered nor flagged amidst the most formidable difficulties. During all the thirteen years of his connection with the college, it was the subject of his labors and his prayers by night and by day, in term time and in vacation. How often do we find on the records of the trustees votes like the following : 'Voted that the president be an agent for procuring funds for the college during the ensuing vacation.' And in obedience to such votes he went forth into all parts of this and the neighboring states, awakening an interest, and gathering up contributions and students for the college."

But here was not to be his life work. Dr. Chaplin resigned the presidency of the college in the summer of 1833. His lack of tact in dealing with students seems

to have been the immediate cause of bringing about this action. On the Fourth of July the students organized an anti-slavery society and celebrated the event in the evening on the college grounds. There was much cheering in connection with the celebration, and such exuberance of spirits as young men are wont to exhibit on such an occasion. This was displeasing to President Chaplin, and he severely reprimanded the students not once but twice. The students were indignant, and insisted that the president had done them a wrong. Unable to bring the students to submission, the president caused a meeting of the trustees to be called. As a result of this meeting the resignations of President Chaplin, Professor Conant¹ and Professor Chaplin were received and accepted. "I have long regretted," said the late Rev. James Upham, D. D., writing late in life,² but a student in the college at the time of the trouble, "that some wise friend, outside of the college, could not have interposed and laid his hands on both parties, so making peace. It is a pity that the students, justly incensed as they were, could not have realized that, in smiting the venerable president, they were smiting their own father—the father at least of the college, the one man without whom the college would have had no existence; who had begotten it; cherished it and brought it up through the perils of childhood and youth with such toils, self-sacrifices and heartaches as are beyond the possibilities of the present generation adequately even to conceive; that they were striking down one of the most godly men of the age, who walked with

¹ Professor Conant was a graduate of Middlebury College, Vt., in 1823. After a post-graduate course of two years, he was a tutor in Columbian College, Washington, D. C., 1825-27. He then came to Waterville as professor of the Latin, Greek, and German languages. He was afterward from 1835 to 1851 professor of languages and biblical literature in Hamilton Literary and Theological Institution (now Colgate University), and from 1851 to 1857 professor of the Hebrew language and biblical exegesis in Rochester Theological Seminary. In 1857 he resigned his professorship in order to devote himself to Bible revision. He was for many years in the service of the American Bible Union, and was also a member of the American Old Testament Revision Committee. His rank among American scholars was very high.

² A communication in Zion's Advocate in 1883 or 1884.

God as closely as did Isaiah or Enoch ; one who was as humble as he was great, and habitually suffered from a conviction of unfitness for the work, from which work he had fearfully shrunk at first, and which he accepted only through the greater fear of displeasing God ; one who was eminent in scholarly worth, and must ever occupy a high place in the roll of distinguished educators and college founders. It is to our shame that we struck him."

The memory of the heroic, self-sacrificing labors of Dr. Chaplin remained. As the years went by there was a growing appreciation of his services, and at the annual meeting of the trustees in August, 1841, resolutions were adopted "in grateful remembrance of the able, untiring and successful labors of the late President Chaplin," and a committee was appointed to devise some monumental memorial of Dr. Chaplin¹ at Waterville." A marble tablet, on which was inscribed an appropriate inscription in Latin, was prepared. For many years it occupied a place on the wall in the rear of the president's desk in the old chapel, and when Memorial Hall was erected this tablet was transferred to the western wall of the new chapel, where it still remains.

Dr. Chaplin was succeeded in the presidency in September, 1833, by Rev. Rufus Babcock, Jr., a graduate of Brown University, class of 1821. He had been a tutor in Columbian College, also pastor of the Baptist church in Poughkeepsie, N. Y., and at the time of his election as president he was pastor of the Baptist church in Salem, Mass. He was thirty-five years of age, possessed attractive public address and was believed to have many excellent qualifications for the presidency.

¹Dr. Chaplin, after leaving Waterville, was pastor at Rowley, Mass., and at Willington, Conn. His last years were spent at Hamilton, N. Y., where he died May 7, 1841. Hon. James Brooks, editor of the New York Evening Express, who was a student at Waterville College during the presidency of Dr. Chaplin, said of him: "His discourses were as clear, as cogent, as irresistibly convincing as problems in Euclid. He indulged in little or no ornament, but pursued one train of thought without deviation to the end. I attribute to him more than to anyone else the fixture in my own mind of religious truths, which no subsequent reading has ever been able to shake, and which have principally influenced my pen in treating of all political, legal or moral subjects, the basis of which was in the principles of the Bible."

President Babcock directed his attention at once to the financial needs of the college. The institution was in debt to the amount of \$18,000. It had no means to meet more than three-fifths of its current expenses, and its creditors were becoming uneasy.¹ In his inaugural address, Dr. Babcock exhibited a clear understanding of the condition of the college, and suggested measures for improving its financial resources and increasing its influence. With energy and enthusiasm he addressed himself to the task upon which he had entered, and in 1834, the year following his inauguration as president, the indebtedness of the college had been removed, and for the first time in its history the college catalogue showed an enrollment of over one hundred students.

In 1836, the trustees authorized the erection of a building midway between the two dormitories to be used as a chapel and for recitation-room purposes. The architect was Thomas U. Walter, a prominent Baptist in Philadelphia, and afterward the architect of the capitol at Washington as rebuilt in accordance with plans which he submitted in 1851. The recitation rooms were in the basement, above was the chapel, and above the chapel were the library and a room for the philosophical apparatus, also used as a recitation room. A tower, afterward somewhat reduced in size, crowned the structure. The estimated value of the college property was now \$50,000.

An important need of the college at this time was a larger and better library, and Rev. John O. Choules, pastor of the Baptist church in New Bedford, Mass., was made an agent of the college for the purpose of enlarging the library. Dr. Choules was a native of Bristol, England, and was about to visit his old home. While in England, he obtained from the British government and private individuals about fifteen hundred valuable books, which at once found their way to Waterville, and greatly increased the efficiency of the library.

¹ History of the Higher Education in Maine, by Edward W. Hall, LL. D., Librarian of Colby College, p. 110. I am indebted to this admirable history for much valuable information concerning the college at Waterville.

President Babcock was not long in discovering the growing opposition to the college in Baptist circles in Maine on account of the elimination of the theological features of the institution as originally organized, and he sought to remove the opposition by making provision in the college for theological instruction. He called attention to the fact that a theological class was at that time pursuing theological studies in the college, the course as arranged being limited to a single year. It was evidently the hope of Dr. Babcock and the friends of Waterville College that this provision for theological instruction at Waterville would bring harmony into the divided ranks of the denomination, and win back to the support of the college those who had been aggrieved on account of the change by which the theological features of the institution had early disappeared. But this hope was not realized.

Nor were Dr. Babcock's labors in behalf of the college long continued. A severe pulmonary attack, in the early part of 1836, had admonished him that he must seek a milder climate for residence and his resignation followed July 18th.¹ To the trustees this was a great disappointment, but they addressed themselves at once to the task of finding a worthy successor.

Such a successor was found in Rev. Robert E. Pattison, a graduate of Amherst College, and pastor of the First Baptist church in Providence, R. I., who had served the college at Waterville as professor of mathematics in 1828-9. He was thirty-six years of age, possessed strong intellectual gifts, teaching ability, and was very impressive in public address. Rev. Dr. Joseph Ricker, who was a student in the college from 1835 to 1839, says² that President Pattison's administration "marked the palmiest period in the history of the college under its original name." In the matter of cash endowment it was bankrupt, but in spirit

¹ Dr. Babcock became pastor of the Spring St. Baptist church in Philadelphia, subsequently was pastor in New Bedford, Mass., Poughkeepsie, N. Y., and Paterson, N. J., and died in Salem, Mass., May 4, 1875, while on a visit among his old parishioners.

² Personal Recollections, p. 93.

it was rich. "The half has not been told," adds Dr. Ricker, "when it is said that its president's executive abilities were of a high order. He was a royal teacher as well. His power to inspire his pupils was of a rare quality. His relations to such of them as had worthy aims, and were doing their best to realize them, were very close. They were not so much those of the master as of the father and brother." In the college at that time were such students as Martin B. Anderson, Oakman S. Stearns, Samuel L. Caldwell; indeed at no period of its history has there been a more brilliant student body at Waterville than at that time. The class graduated in 1839 numbered eighteen, and was the largest class the college had thus far graduated.

But the financial affairs of the college were in a sad condition. June 12, 1839, a conference of the friends of the institution was held at Hallowell, and a movement was organized for the relief of the college; but the movement was not successful, and President Pattison resigned in December, "impelled thereto," says Dr. Ricker, "by the desperate financial straits to which the college was reduced, and also by the hope that a step so extreme would prove a bugle call to the denomination to hasten to the rescue." It was a dark day for the college. The country had passed through a financial crisis of great severity, and the money resources of the Baptists of Maine had been greatly crippled. So well-nigh hopeless were the conditions that it was virtually decided to close the college indefinitely.¹ Most of the professors tendered their resignations. Prof. George W. Keeley, one of the strongest men of the many strong men who have served the college on its board of instruction, urged his associates to remain until one more effort could be made to save the college. They remained, and the decision to suspend was revoked. The faculty and the friends of the college in Waterville subscribed \$10,000. The Baptists throughout the State and beyond responded to the calls which were made in the

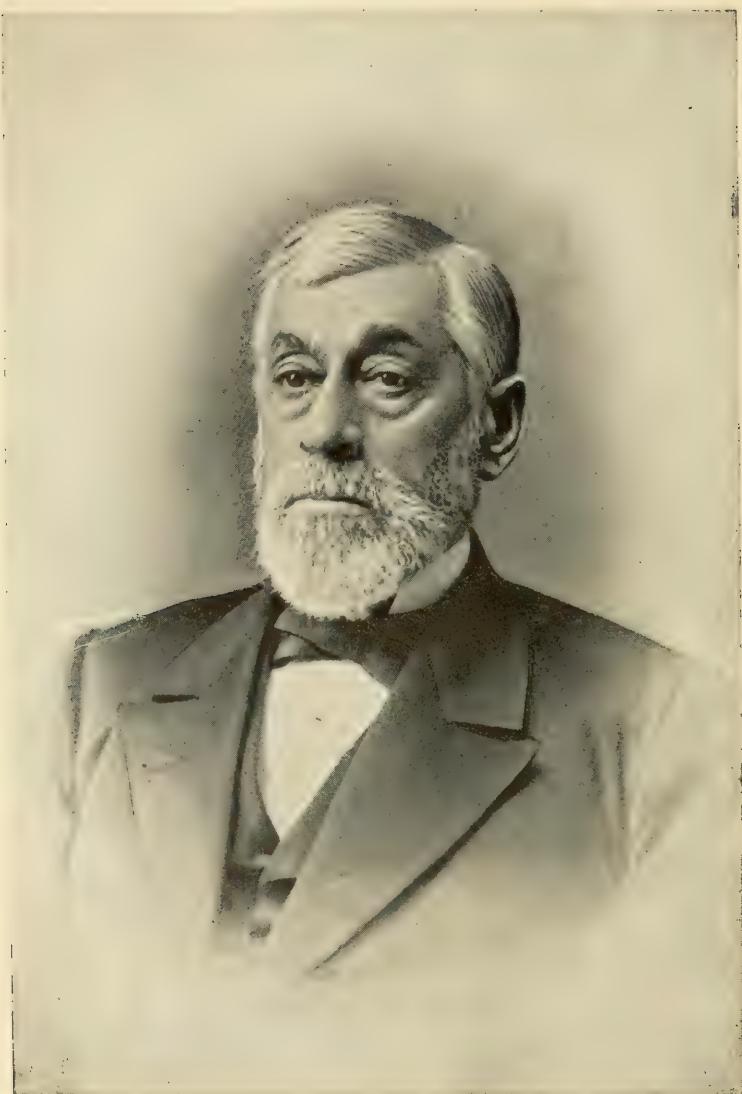
¹ Dr. Ricker's Personal Recollections, p. 302.

columns of Zion's Advocate from week to week, and Dec. 11, 1840, the glad announcement was made that \$50,000 had been subscribed for the relief of Waterville College. That was a great day in the history of the educational interests of the Baptists of Maine.

A successor to President Pattison was now to be found. At the meeting of the trustees in connection with the commencement in August, 1841, Mr. Eliphaaz Fay, a classmate of President Babcock at Brown University, was elected president of the college. A lawyer by profession, he was at that time principal of Dutchess Academy, Poughkeepsie, N. Y., and it was believed that he possessed high qualifications for the presidency. Evidently in this there was disappointment. Dr. E. W. Hall says there is "some ground for believing that the faculty and President Fay did not work harmoniously," and in August, 1843, Mr. Fay presented his resignation, which was accepted, though a petition from a majority of the students in college against its acceptance was presented to the trustees.¹

The pastor of the Baptist church in Waterville at that time was Rev. David N. Sheldon, a graduate of Williams College in 1830, and of Newton Theological Institution in 1835. From 1835 to 1839, he was connected with Baptist missionary work in France. From May 16, 1840, to Nov. 5, 1841, he was pastor of the Granville St. Baptist church in Halifax, N. S. Then he came to Waterville. He had been in Waterville a little more than a year when he was called to the presidency of the college. An untiring scholar, he had enriched his mind while abroad by acquaintance with the best French and German writers. Already he was in sympathetic relations with the faculty and the students, and with his election as president better days for the college soon returned. Dr. Sheldon remained in the presidency of the college until the summer of 1852. During the latter part of his administration he was not in harmonious relations with the denomination. In 1844, he

¹ History of Higher Education in Maine, p. 113. Mr. Fay returned to Poughkeepsie, N. Y., where he died March 19, 1854.



JAMES T. CHAMPLIN, D. D., LL. D.

preached a sermon before the Maine Baptist Convention at China, which awakened dissent and discussion. Among those who were especially dissatisfied with reference to the doctrinal statements in the sermon was Rev. N. M. Wood, Dr. Sheldon's successor in the pastorate of the Baptist church in Waterville, and Mr. Wood and Dr. Sheldon carried on an extended theological discussion in the columns of *Zion's Advocate*. In this discussion the divergence of Dr. Sheldon's views¹ from those held by Baptists was made to appear, and hastened his resignation as president of the college.²

The trustees now turned again to Dr. Pattison, whose brilliant service for the college from 1836 to 1839 was still well remembered. Dr. Pattison accepted this second appointment and entered upon his duties in the autumn of 1854, but failing health, after three years of splendid service, compelled him to tender his resignation.³

President Pattison's successor was found in the faculty of the college in the person of the professor of the Greek and Latin languages, Rev. James T. Champlin. A graduate of Brown University in 1834, he had served as a tutor in the university, and also from 1838 to 1841 as pastor of the First Baptist church in Portland. He then came to

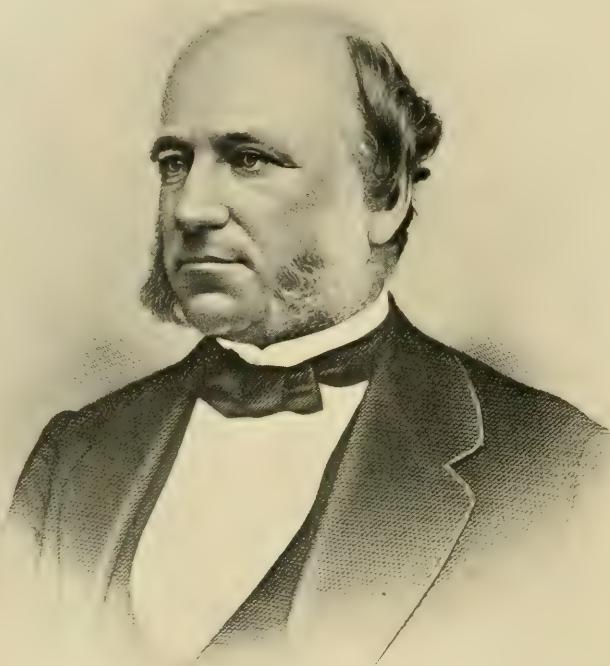
¹ These views, though more clearly divergent, were expressed in a volume subsequently published by Dr. Sheldon, entitled *Sin and Redemption*. At a meeting of the Maine Baptist Convention, held in Rockland June 17, 1856, on motion of Dr. Adam Wilson a committee was appointed "to consider and report whether any, and if any what action should be taken by this body in reference to a volume entitled 'Sin and Redemption,' recently published by one of its members." This committee consisted of A. Wilson, H. V. Dexter, Isaac Sawyer, Wm. Tilley, J. M. Follett, L. B. Allen, N. Butler and N. M. Wood. The committee reported the following resolution, which after considerable discussion—apparently the whole evening was devoted to it—was adopted: "Resolved, That the main doctrines of the work entitled 'Sin and Redemption' recently published by a member of this body are, in the view of this convention, essentially unscriptural and fatally erroneous."

² Soon after retiring from the presidency of the college, Dr. Sheldon returned to the pastorate, accepting a call to serve the Elm St. Baptist church in Bath. He entered upon his labors there in February, 1853. His position became an increasingly uncomfortable one and he resigned in 1855. Subsequently he became pastor of the Unitarian church in Bath. In 1862, he returned to Waterville and accepted the pastorate of the Unitarian church in that place. He died in Waterville Oct. 4, 1889.

³ Dr. Pattison was subsequently connected with the Oread Institute at Worcester, Mass., Shurtleff College at Alton, Ill., and the Union Theological Seminary at Chicago. He died in St. Louis, Mo., Nov. 21, 1874.

Waterville and entered upon what proved to be his life work. When elected president of the college in 1857, he had already won wide recognition as a scholar by his edition of Demosthenes on the Crown and other educational works. The University of Rochester, in 1855, had conferred upon him the honorary degree of Doctor of Divinity. President Champlin at once addressed himself to the duties of his office. The needs of the college he already clearly understood. In his inaugural address he said: "Entering upon my duties at an important crisis in the history of the institution, I see nothing but labor and responsibility before me." But the prospect did not discourage him. Indeed, in labor and responsibility he found, as he said, his "chief incitement." And he added: "If Waterville College, in its present state of maturity, and with its acknowledged advantages of situation, etc., does not for the future make reasonable progress, it will be either from the want of proper management here, or for the want of proper co-operation and support among its friends." In the spirit of these words, recognizing fully the obstacles to be overcome, Dr. Champlin entered intelligently and vigorously upon his new task.

The college at that time had three buildings very much out of repair, and an invested fund of about \$12,000 or \$15,000. To increase this fund was a matter of present urgent necessity, and Dr. Champlin, like the business man he was, directed his attention first of all to the financial needs of the college. In 1859, Rev. Horace T. Love was made financial agent of the college. Mr. Love succeeded in obtaining subscriptions to the amount of \$25,000, and then relinquished his agency. Dr. Champlin and other members of the faculty continued the work, but their self-denying labors were not crowned with great success. Soon after occurred the Civil War. The students of the college joined in the great uprising that characterized the beginnings of this great struggle for national life. Among the first to enlist in Waterville were some of the students, and the number of students steadily



GARDNER COLBY.

diminished as the war was in progress. In 1860 and 1861, the catalogue recorded the names of one hundred and twenty-two students. In the catalogue of 1864, only sixty-two students were enrolled.

In the early part of 1864, Dr. Champlin was in Boston, and in an interview with Rev. Jonah G. Warren, D. D., corresponding secretary of the American Baptist Missionary Union, he learned that Mr. Gardner Colby, a wealthy Boston merchant, whose home was in Newton, Mass., some of whose early years were spent in Winslow and Waterville, and whose mother Dr. Chaplin, the first president of the college, had befriended, was meditating generous purposes with reference to Waterville College. Dr. Champlin at once called on Mr. Colby, made known to him the financial condition of the college, and secured from him the acceptance of an invitation to visit the college at the approaching commencement. Mr. Colby came to Waterville at the time, and on commencement day President Champlin received from Mr. Colby a letter dated Waterville, Aug. 10, 1864, in which he announced his purpose to give Waterville College \$50,000,¹ one-half when other subscriptions should amount to \$100,000, independent of Mr. Colby's, and the other half when \$100,000 had

¹ Mr. Colby's son, Rev. Henry F. Colby, D. D., of Dayton, O., in his memorial sketch of his father, pp. 38-40, makes mention of the circumstances, so providential, which led up to this gift: "It was the evening of the day of prayer for colleges. The late Dr. Samuel B. Swaim was present at the prayer meeting [at Newton Center], and related, as in harmony with the thought of the hour, an incident which occurred in his early ministry at Portland [he was then a student at Newton and was in Portland as a supply]. As he entered, he said, the house of one of his parishioners for a pastoral call, he met Dr. Chaplin, then president of Waterville College, just about to leave it, evidently an unsuccessful solicitor for aid in behalf of the college. As he stood there, hat in hand, he groaned out, 'God help Waterville College!' The picture of the self-denying servant of Christ standing in that doorway and thus giving vent to his overburdened heart, had remained indelible in the memory of Dr. Swaim; and of course he described it with earnest feeling. Mr. Colby was present at the prayer meeting, and heard the story and its application. That night meditating upon his bed, as he was wont to do, sleepless and restless, he finally said to his wife, 'Suppose I give fifty thousand dollars to Waterville College.' Always ready to encourage him in any noble purpose she gave her approval to his thought. He continued, as the days rolled by, to think of the matter. He considered what might be the results of the gift, and what would probably be the sad results unless he or some one else should come to the rescue of that seat of learning. . . . The more he thought and prayed over it, the clearer the conviction became that God called upon him to do it, and the next August the gift was made."

actually been paid on the other subscriptions, all on the condition that the president, and a majority of the faculty, shall be members in good standing in regular Baptist churches. Should either or any of these conditions be broken, then the \$50,000 would revert to Mr. Colby, or to his heirs or assigns.

The contents of this letter were made known to the alumni and friends of the college at the commencement dinner. Rev. F. W. Bakeman, D. D., who was then a student in the college, has given a graphic account of the scene when the announcement of this proposed gift was made.

"Dr. Champlin arose and stood a brief pause, as if to command the unreserved attention of the company. How pale he looked! How strangely his voice seemed to shake as he spoke! There were no tears in his eyes, but there was in his utterance what makes tears. As long as I live I shall recall the grand old man in that historic hour, which was to him the victor's crown, after years of hardest warfare. And now the announcement was given that the gentleman at his side, a short, plump little man, with a benevolent appearing face, who might have been taken for one of the Cheeryble brothers, had made the definite and formal proposition to give the college the sum of \$50,000 as a permanent fund, on condition that the friends of the institution should add \$100,000. The announcement ran through the company like a kindling fire. Mr. Colby was known to few; his intention was known to fewer still. The rumor had not got abroad. It was a genuine surprise. For a moment there was stillness, as in the hush before the breaking of the tempest—and then—there was a tempest—a wild demonstration of joy and glad surprise, such as I have never since witnessed. Hands, feet, voices, knives and forks rapping on the tables, all bore part in the concert of applause. Men shook hands, and fairly hugged each other in their transports of joy. Such unfeigned delight is seldom seen. The hall rang again and again to their cheers. It seemed as if

they would never stop. The fountains of affection had been broken up, and their torrents could not be easily checked."

Mr. Colby's challenge to the alumni and friends of the college was promptly accepted. All beheld the signs of a new era, and Dr. Champlin and his associates entered at once upon the great task before them.

CHAPTER XV.

THE MAINE BAPTIST MISSIONARY SOCIETY AND THE MAINE BAPTIST CONVENTION.

Toward the close of the first quarter of the nineteenth century, the Baptists of Maine felt the need of a closer union and fellowship. The associational relationship had been in the highest degree helpful in bringing the churches together, and in awakening and developing interest in missionary work at home and abroad. But the inquiry became urgent, Would not an organization supported by all the churches in the State, and having in view the advancement of the general interests of the denomination, give an added impetus to the work in which the churches had become so deeply interested? At the meeting of the Cumberland Association at Bridgton, Oct. 2 and 3, 1822, this inquiry was evidently in the minds of some of the delegates, for it was voted, "that brethren Chapin, Haynes and Tripp be a committee to inquire into the expediency of a general association throughout the State." In all probability Mr. Chapin, still pastor of the church in Yarmouth, was the leader in this movement.

At the meeting of the Cumberland Association at Brunswick, Oct. 1 and 2, 1823, the above committee made an extended report, recommending such a general convention: "It would have a happy tendency to cultivate a spirit of brotherly love—to concentrate religious intelligence from the several associations and from other religious societies with which they may correspond—and to promote an increasing unanimity among churches in devising and carrying into execution such gospel measures as may be thought to subserve the general interests of Zion in this State, and as far as its influence may extend."

The report was accepted, and five delegates were appointed to assist in organizing the Convention, viz., John Tripp, Benjamin Titcomb, Thomas B. Ripley, John B. Swanton and David Nelson. John Haynes was appointed a committee "to give information to the church in Readfield that the delegates will hold the proposed meeting in that town if agreeable." For some reason it was decided to hold the proposed meeting in Winthrop instead of Readfield. June 23d, delegates from the York, Cumberland, Bowdoinham and Lincoln Associations assembled in the Baptist meeting-house. After devotional services and a sermon by Rev. Stephen Chapin, the delegates presented their credentials. The following were present: From the York Association, William Goding, Ebenezer P. Kinsman and Charles Blanchard; from the Cumberland Association, John Tripp, T. B. Ripley and David Nelson; from the Bowdoinham Association, Robert Low, Avery Briggs and John Haynes; from the Lincoln Association, Phinehas Pilsbury, Adam Wilson and Hezekiah Prince. The Eastern Maine Association was not represented by delegates. Rev. William Johnson, of that association, was present, however, and with Rev. Stephen Chapin, Rev. Daniel Chessman and Calvin Stockbridge, of other associations, was invited to a seat in the Convention.

Rev. John Tripp was made chairman, and Rev. John Haynes, clerk. The expediency of organizing a Baptist Convention was then considered by the delegates, and after discussion it was voted unanimously that such a Convention should be formed. A committee was appointed to prepare a constitution for the proposed organization.

On the following day this committee made a report. The objects of the new organization were thus stated: "1. To promote a more general acquaintance between the churches and associations in the State. 2. To afford more effectual assistance to feeble and destitute churches, and at least to sympathize with aged and infirm ministers, and such as are otherwise in distress. 3. The better to assist such as are entering into the ministry. 4. To cultivate

brotherly love. 5. To promote a still greater union in doctrine and church discipline. 6. To promote domestic and foreign missions. 7. To concentrate the wisdom and efforts of the denomination in the State, in devising and carrying into execution such gospel measures as may be thought to subserve the general interest of Zion in this State, and as far as our influence may extend."

This statement of the objects of the Convention was followed by a note: "It is deemed proper to state explicitly that the design of this Convention is not to create an ecclesiastical tribunal to take cognizance of cases of church discipline, or to infringe in any measure on the independence of the churches or associations." The Baptist churches in Maine, like Baptist churches elsewhere, prized their independence and were not inclined to submit to any interference with their rights as believers in Christ. Evidently opposition from this point of view had been made to the proposed organization, and it was deemed wise that the views of those who were active in the formation of the Convention should thus distinctly be placed on record. The draft of a constitution was also presented.

After the adoption of the preliminary statement and the constitution, the following officers were elected: Rev. Dr. Jeremiah Chaplin, president; Rev. John Haynes, clerk; Rev. Thomas B. Ripley, corresponding secretary; Prof. Avery Briggs, treasurer. An agent, also, in each association was appointed "to receive all moneys and pay the same to the treasurer," viz., York, Joshua Roberts; Cumberland, Calvin Stockbridge; Bowdoinham, John Hovey, Esq.; Lincoln, H. Prince, Esq.; Eastern Maine, Daniel Faulkner. President Chaplin was appointed to preach the annual sermon at the next meeting. A committee was raised to devise means for securing funds for missionary and other objects in accordance with the provisions of the constitution, and it was voted to place the proceedings with reference to the organization of the Convention before the several associations.

One of the objects of the Convention as formally stated was "to afford more effectual assistance to feeble and destitute churches," while the constitution indicated how funds might be applied "towards the extension of the religion of Christ by means of this Convention." The missionary objects of the Convention were early made prominent. At the second meeting held at Nobleborough, June 22, 1825, it was voted "that the money now in the treasury, and all that may come into the treasury during the recess, designated for foreign missions, be paid over to Dea. Heman Lincoln of Boston." A committee, to determine in what way the money now in the treasury designed for domestic missions shall be appropriated, reported that one-half of the money be expended in Bangor and vicinity, and the other half at Belfast, on the islands, and in the vicinity adjacent. A committee was also appointed to obtain and employ missionaries, and another committee was appointed to draft a plan for missionary circuits.

Rev. Adam Wilson evidently inspired this last action. During the session he read a paper in which he said: "Let these destitute churches be arranged into circuits of from two to four churches in a circuit. Let a preacher for each circuit be appointed by this Convention for one year. Let the Convention stipulate the compensation which the individual shall receive. Let the preacher have his stated appointment through his circuit; and let each church contribute according to its ability to his support. Some will wholly support their ministers, others will nearly do it, and all will do something. If at the close of the year one church is found able and disposed to settle a pastor, let them be encouraged to do it. The other churches in that circuit may be attached to other circuits, or the remaining churches in the circuit may have so much increased as to need all the labors of the circuit preacher."

At an adjourned meeting of the Convention held at Bath Oct. 6, 1825, it was stated that the Massachusetts Baptist Missionary Society had offered the services of two

of its missionaries, Ezra Going and Whitman Metcalf, for three months each, under the direction of the Convention. The offer was accepted and Messrs. Case, Fogg and Washburn were appointed to designate their fields of labor. Fifty dollars, also, had been voted to the Convention by the Massachusetts Baptist Missionary Society upon condition that a suitable missionary be stationed for one year in the vicinity of the White Mountains, and Rev. Nathaniel Chase was assigned to this field. The sum of fifty dollars from the treasury of the Convention was also appropriated to him. Rev. Isaac Case was appointed to labor six months in four churches in Gardiner, Litchfield and Barden, and an appropriation of fifty dollars was made to him. Rev. Duncan Dunbar was employed for three months to solicit funds in aid of the benevolent objects of the Convention.

Meanwhile the Maine Baptist Missionary Society continued its work, expending annually several hundred dollars. In 1822, it reported \$450 in the treasury and in 1823, \$335. On the day following the organization of the Convention, a meeting of the Missionary Society was held at the home of Rev. Isaac Case in Readfield. The officers elected were prominent in the organization of the Convention. Appointments were made for missionary service as usual, and the society voted to hold its annual meetings at the place where the meetings of the Convention were held and on the following day. There is no indication in the records of either organization that any but the most harmonious relations existed between the two, yet both organizations were receiving funds, appointing missionaries and superintending missionary work in a similar manner. The question soon inevitably arose, Why two Baptist organizations for missionary work in Maine?

At the meeting of the trustees of the Missionary Society, held in Nobleborough June 23, 1825, it was "Voted, to raise a committee of five to take into consideration whether it be for the interest of Zion that the Maine Baptist Missionary Society should be dissolved and incorpo-

rated with the Convention of Maine." This committee reported at an adjourned meeting, held in Bath October 7th, but the character of the report is not indicated in the records. As the Society voted that the report be laid over till the next meeting, and the records of the next meeting, held in Livermore Oct. 5, 1826, contain no reference to the report, it may be inferred that it was not deemed best to take any action, certainly at that time.

Indeed at this meeting, Oct. 5, 1826, the Maine Baptist Missionary Society voted to appoint an agent "to visit the destitute parts of the State, to ascertain where missionary labor is most needed, where it may be employed to the best advantage, to advise with missionaries, to originate societies, to encourage societies which already exist and to 'make every possible exertion to increase the funds of the Society.'" Rev. Adam Wilson was made this agent, but the records give no evidence that he accepted the appointment. The missionary work of the Society was continued, however, Messrs. Case, Tripp, Kendall, Titcomb, Macomber, Chase and others receiving appointments.

No meeting of the Convention was held in 1826. From the report of the meeting held in Thomaston Oct. 10 and 11, 1827, we learn that Rev. Samuel Fogg, pastor of the church in Thomaston, had meanwhile received an appointment as "agent of the Maine Baptist Convention," and the Minutes contain his report for the year ending Oct. 10, 1827. Mr. Fogg resigned his pastorate in order to accept this appointment. At the meeting of the Convention at Readfield, Oct. 8 and 9, 1828, Mr. Fogg was elected recording secretary of the Convention. A committee appointed at the previous meeting to revise the constitution made a report, and the proposed new draft was adopted. This new constitution made the object of the Convention "to concentrate our efforts in the cause of Christ and particularly in the promotion of domestic missions." The recording secretary was required to make an annual report. Such a report for the past year was presented and had reference wholly to the missionary work of the Conven-

tion, giving an account of the services rendered by its missionaries.

It was evident, however, that the existence of two organizations, having the same general object in view, was not conducive to harmony of action, and the wisdom of continuing such a state of things was questioned. A conference of representatives of the two organizations was held in Livermore Feb. 18, 1828. There were present on the part of the Missionary Society, Ransom Norton, John Haynes, Nathaniel Chase, Adam Wilson, Thomas Merrill, Horace Seaver and Gilbert Hathaway, and on the part of the convention, Henry Kendall, Ezra Going and Samuel Fogg. After a full and free discussion the following resolutions were adopted :

“Resolved, That an entire and complete union of the two bodies represented in this conference appears to us desirable, and will in our opinion conduce much to the interest of the missionary cause.

“Resolved, That in our opinion there should continue to exist among our brethren in this State such a body as is contemplated in the constitution published in the last Minutes of the Maine Baptist Convention ; and also that there should be in this Convention a corporation to hold in trust any legacies which may be made to the Convention ; and whereas the trustees of the Maine Baptist Domestic Missionary Society are already an incorporated body, we recommend that their incorporation be retained and that they petition the next Legislature to change their style to that of the Trustees of the Maine Baptist Convention.”

At the meeting of the Convention in Readfield, in 1828, a committee was appointed “to confer with the Board of Missions of the Maine Baptist Missionary Society on the subject of a union of operations between the said Society and the Convention.”

At the meeting in Jefferson, Oct. 14 and 15, 1829, this committee made a report, which was accepted at the same session, but the nature of the report was not indicated. The committee on domestic missions was directed

to have a further conference with the Missionary Society, which was to meet in Jefferson that evening. There is no report of what occurred at that meeting, but on the records of the Missionary Society, under date of Oct. 14, 1829, is the following entry: "Resolved, That it will be for the interest of the two societies, and for the general interest of the Baptist denomination throughout the State, that they be united and become one. Resolved, That _____ be a committee, to be joined by a committee raised by the Convention, to carry the above resolution into effect, and to petition the next Legislature for an act of incorporation."

The Convention took similar action, and a committee was appointed "in conjunction with a committee of the Maine Baptist Missionary Society to petition the next Legislature for an act of incorporation of this Convention in lieu of the act of incorporation of the said Missionary Society." In accordance with this action the Legislature, March 10, 1830, granted an act of incorporation to the Convention, but it was not "in lieu of the act of incorporation" of the Missionary Society. That organization took no steps with reference to a surrender of its charter.

The Missionary Society, however, ceased its missionary operations. According to the records no meetings of the society were held from Oct. 14, 1829, until Jan. 7, 1835, and to the Convention was left the work of caring for the destitute fields in the State. The amount of money contributed for missionary work since the organization of the Convention was as follows: 1824, \$126.23; 1825, \$199.57; 1826, \$279.05; 1827, \$392.44; 1828, \$553.25; 1829, \$350.37; total, \$1,900.91.

At the meeting held in Readfield, Oct. 9 and 10, 1833, it was voted to employ an agent to have charge of the missionary operations of the Convention, and Rev. Josiah Houghton of Hallowell, secretary of the Convention, received the appointment.

There had been an increase in the contributions of the churches since 1829, but the conviction in many was

strong that more should be done by the churches in order to meet the needs of the field. A resolution was adopted to this end, that an endeavor should be made to raise during the current year for missionary purposes in Maine the sum of \$2,000, and the agent of the Convention was instructed to make strenuous efforts to carry this resolution into effect.

At the next annual meeting of the Convention, Oct. 8 and 9, 1834, the agent reported that the object contemplated in this resolution had been accomplished. The treasurer reported receipts to the amount of \$1,618.21, including a balance of \$419.54, and in addition to this sum the agent said he had taken subscriptions amounting to between \$600 and \$700. Mr. Houghton, as agent and secretary, was instructed at this session of the Convention to devote his whole time to Convention work, organizing auxiliary societies, procuring donations, visiting the churches, the more prosperous for financial aid in the work, and the destitute, looking into their condition, discovering their needs, stirring them up to effort and advising them as to the best means of securing ministerial supplies.

The receipts reported at the next meeting of the Convention, held in Portland Oct. 7 and 8, 1835, including a balance of \$293.71, were \$1,873.41, and the limit of endeavor for the following year was fixed at \$4,000.

But during the year measures had been taken to revive the work of the Maine Baptist Missionary Society. In the records of a meeting held in Buckfield, May 13, 1835, reference is made to a bequest of Isaac Lovell, late of Livermore, giving to the Maine Baptist Missionary Society "one-third part of said residue of my estate, to be expended for the support of a Calvinistic Baptist missionary who has not a regular settlement over any society, or church, to be employed in this State under the direction of said Society." The executor of the will was directed to pay this legacy within fifteen months "from the probate of this instrument." It was doubtless this bequest that

was the occasion of reviving the work of the Maine Baptist Missionary Society.

As the Missionary Society had not held a meeting since 1829, it became necessary on account of this bequest that attention should be given to the legal status of the society. At a meeting of the trustees, held in Minot Jan. 7, 1835, a committee was appointed to revise the constitution and by-laws. This committee reported that "through an inadvertence the by-laws and constitution of the Society were not in a formal way adopted after receiving the act of incorporation. And as it is doubtful whether the transactions of the corporation are to be regarded as strictly legal, it was therefore voted that the secretary be directed in the name and behalf of the Society to present a petition to the Legislature praying to have its proceedings made valid, and to take such measures as shall protect its future movements from similar embarrassments."

In accordance with an act entitled "An act directing the mode in which meetings of corporations may be called in certain cases," passed Feb. 24, 1835, a meeting of the Maine Baptist Missionary Society was held in Buckfield May 13th. Officers were elected and a committee was appointed to prepare and present a system of by-laws by which the future proceedings of the Society should be governed. This committee made a report, the heading being "Constitution and By-Laws of the Maine Baptist Missionary Society," and the report was adopted.

At a meeting of the trustees of the Society, held at Sumner Oct. 1, 1835, it was voted "To propose to the Maine Baptist Convention to open a friendly correspondence to cultivate and cherish a mutual understanding in prosecuting the great and good objects they respectively have in view." A committee was appointed to bring this action before the Maine Baptist Convention at its meeting in Portland. This was done, and it was voted, "That this Convention cordially reciprocate the friendly overtures of the Maine Baptist Missionary Society, and invite their

delegates to a seat in this body." Delegates also were appointed to attend the next meeting of the Missionary Society.

The trustees of the Missionary Society, Sept. 22, 1836, authorized the delegates appointed by the Oxford Association to attend the Maine Baptist Convention to represent them "in that body, to consult and devise the best means of promoting the general operations of both bodies in union." Evidently there was the utmost harmony between the officers of both organizations, and the work of both was carried forward with the most friendly relations. But the country was soon called to pass through a period of stress and storm in financial matters. Both were affected by it. The Convention suffered serious embarrassment. The report of the board made at the meeting of the Convention at Waterville, Oct. 3 and 4, 1838, stated that the debt of the Convention had been reduced about one-half, and the hope was expressed that the coming year would enable the Convention honorably to discharge all of its liabilities. But the hope was not fulfilled. At the next annual meeting it was said that the debt was about \$2,000. In 1840, in the annual report of the board, it was said to be \$3,680.

The Missionary Society meanwhile continued its work in a feeble way. The receipts were small. For the years 1838 and 1839, we have no report of the Society's income.

The crisis in the affairs of the Convention continued. By added efforts, heroically endured, however, a large part of the debt was at length paid. But the Convention was not yet ready to resume its former position as a missionary organization. At the meeting of the Convention held at Thomaston, Oct. 8 and 9, 1840, the board was made a committee to confer with the trustees of the Maine Baptist Missionary Society to ascertain if some plan could not be devised to unite the two bodies. The trustees of the Maine Baptist Missionary Society, at a meeting held in Topsham Jan. 20, 1841, appointed a committee to confer

with the trustees of the Convention in reference to the proposed union.

Such a conference was held and an arrangement was made in accordance with which it was agreed that the Maine Baptist Missionary Society should henceforth be the sole organ of the domestic missionary operations of the Baptists of Maine. At a meeting of the trustees of the Maine Baptist Missionary Society, held in Hallowell Oct. 13, 1841, a report to this effect was received and adopted, and certain changes were made in the constitution of the Society. The Maine Baptist Convention held its annual meeting in Hallowell Oct. 13 and 14, 1841. At this meeting a report from the board of trustees was received, recommending "that the Maine Baptist Missionary Society be considered the sole organ of our domestic missionary operations." The recommendation was adopted, and the treasurer was directed to pay over to the treasurer of the Maine Baptist Missionary Society the amount of money that remained in his hands, after settling the accounts of the previous year and paying for the printing of the Minutes.

The missionary work of the Baptists of Maine was now left to a single organization, and that the earlier one. The Convention, however, continued its organization, finding still a field for its activities; but unquestionably in relinquishing its missionary work it lost, in a great measure, the position it had hitherto held.

At a meeting in Hallowell, Oct. 14, 1841, the trustees of the Missionary Society, in order to secure greater efficiency in its operations, divided the State into sections. The first embraced the counties of York, Cumberland and Oxford; the second, those of Bowdoinham, Lincoln, Kennebec, Waldo and Piscataquis; the third, those of Penobscot, Hancock and Washington. The members of the board in these sections were made sub-committees of the board, and it was voted that the funds raised by the churches within these sections during that year should

be placed at the disposal of the sub-committee and appropriated as its members saw fit, but within the provisions of the constitution of the Society. It was also voted that ministers might subscribe to the funds of the Society and pay such subscription in missionary labor "at the rate of five dollars a week, if performed within the year."

The missionary activity of the churches was increased by the new order of things. More money was placed at the disposal of the board. In the report of the board presented at the annual meeting, held in Turner June 15, 1842, there is evidence that a brighter day in the missionary operations of the Baptists of Maine had now dawned. At this meeting the Society voted to enter into an auxiliary relation with the American Baptist Home Mission Society.¹ At this session of the Society, Rev. Joseph Ricker, then editor of Zion's Advocate, was made secretary of the Society, entering into a relation, though for a year only, in which he was made familiar with the missionary work of the denomination in Maine, a work in which afterward he was to find so important a part of his life work.

Missionaries were appointed, and as their reports were published the members of the churches were more and more strongly impressed with the needs of the State as a missionary field. The report of the board, prepared by Secretary Ricker, and presented at the annual meeting in Warren, June 21, 1843, showed that the expenditures of the year were about \$1,500. Year by year the importance of the work was emphasized, and more and more the imperative duty of the churches to make their domestic missionary work increasingly effective was forcibly presented. Larger contributions were called for, and at the annual meeting of the Society in Brunswick, June 12 and 13, 1846, it was deemed important to secure the services of "an agent, whose time should be entirely devoted to advocating the claims of domestic missions, and collect-

¹ As there is no further mention of such a relation, the vote for some reason probably was not made effective.



REV. L. B. ALLEN, D. D.

ing funds." Rev. J. Wilson, who had been pastor of the church at Waldoborough, received and accepted this appointment, but his service continued only during the year. His appointment, however, furnishes evidence of the growing importance of the missionary work in the State. Mr. Wilson was succeeded by Rev. Handel G. Nott of Bath, who at a meeting of the board held June 29, 1847, was elected agent with primary but not exclusive reference to the collection of funds. Mr. Nott's salary was \$500, and he was allowed "\$50 additional towards his outfit, provided he furnished himself with horse and carriage." He was also to have his necessary traveling expenses.

Mr. Nott, after faithfully serving the Society as its agent about six months, resigned, though at the request of the board he continued to serve the Society by correspondence until the next annual meeting, when he was succeeded by Rev. L. B. Allen. Mr. Allen, who received his appointment June 22, 1848, was at the time in delicate health and entered upon this service with hesitation on this account. He was able, however, faithfully to discharge his duties, spending thirty-eight weeks during the first year of his appointment in attending exclusively to the interests of the Society, twenty-four weeks in collecting funds and fourteen weeks in performing missionary labor among the destitute churches. The whole number of missionaries and pastors aided during a part or the whole of the year was thirty-six. After spending about twenty weeks in the service of the Society the following year, finding that his health would not permit him to do the needed service, Mr. Allen resigned Nov. 30, 1849.

Several attempts were made by the board to fill the vacancy, but without success. Among others, Rev. Adam Wilson was urged to accept the position of agent or financial secretary. Manifestly there was a deepening interest in missionary work in Maine. The amounts appropriated to destitute churches in recent years had been as follows: For the year ending June, 1848, \$1,678.83; June, 1849,

\$1,970.63; June, 1850, \$1,949.87; June, 1851, \$2,014.87. At the meeting of the Society at Bloomfield, June 18, 1851, the trustees reported the beginning of a permanent fund by a bequest of \$1,000 from Thomas Burton of Warren. At the meeting of the Society at Belfast, June 16, 1852, a resolution was introduced, to the effect that "of all the benevolent contributions in the State, it was right and expedient that one-half be expended in Maine." This resolution gave rise to an animated discussion with reference to the claims and needs of Maine. All who took part in the discussion expressed the conviction that more should be done for the home field, but in place of the resolution that led to the discussion, the following was adopted: "That the Baptists of Maine ought to raise at least \$4,000 for domestic missions the present year." It is noteworthy that the interest in missionary work in Maine awakened by this discussion "did not subside in unmeaning resolutions." The receipts of the Society for the year, including a balance of \$367.45, were \$4,126.65, an increase of \$1,084.10 over the receipts of the previous year.

The fiftieth anniversary of the Society was held in Bangor, June 21, 1854. The financial report was an encouraging one, the receipts having been upwards of \$4,000. On motion of Rev. S. L. Caldwell of Bangor, it was voted "That the board of trustees be requested to form their plans of operations with reference to an increase of contributions and appropriations each year, and that for the current year they endeavor to raise \$4,800."

For some time Rev. E. Nugent had served the Missionary Society as its agent or financial secretary. At a meeting of the board, held in Portland Sept. 4, 1854, Mr. Nugent resigned, and it was suggested that at the next annual meeting of the Society a recommendation should be made by the board that a corresponding secretary be appointed "to care for all the mission churches, to superintend the labors of the missionaries and also to superintend the whole work of obtaining funds." At the annual

meeting of the Society held at Eastport, June 20, 1855, it was voted to employ a secretary who should have the care of the Society's financial affairs and missionary operations. Rev. N. Butler was elected corresponding secretary at a salary of \$800 and "reasonable expenses." Mr. Butler accepted the appointment, but discouragement because of the apathy of pastors and churches with reference to his work led to his resignation Oct. 13, 1855. Evidently the Baptists in Maine were not yet ready for such an appointment.

The board, however, addressed itself to the task of filling the vacancy, and also of finding one or more brethren to act as general missionaries. Year by year, as the records show, there was a clearer apprehension of the work to be done, and a stronger determination to use the forces available for its accomplishment.

At the annual meeting held in Waterville, June 16, 1858, when by the great revival much encouragement had been given for a more vigorous prosecution of the work, it was voted to attempt to raise during the year the sum of \$4,000 for missionary purposes in the State. This amount was not fully secured, but at the annual meeting in 1859, a recommendation was adopted that an effort be made to secure \$4,500 during the coming year. In the annual report presented at the meeting of the Society at Biddeford, June 22, 1859, mention is first made of Rev. S. G. Sargent in connection with our missionary operations. He had received the appointment of general missionary, and in the report his work called forth grateful acknowledgment on the part of the board. This was the beginning of a service long continued and greatly blessed. At this meeting Rev. W. H. Shailer, D. D., was chairman of a committee on "the Method and Scope of the Operations of the Society." Rev. G. W. Bosworth was president of the Society, having been elected in 1858. Both had come into the State from pastorates in Massachusetts. Dr. Shailer was pastor of the First Baptist church in Portland, and Mr. Bosworth was pastor of the Free St. church,

Portland. Wise, strong, masterful men, they had secured the confidence of their brethren in the State, and their influence was strongly felt in all such enterprises as were connected with the progress of the denomination in Maine.

At the meeting of the Missionary Society held in Augusta, June 20, 1860, President Bosworth appointed committees on "Important Centers," on "Aroostook Missions," on "Churches in the Rural Districts" and on "Finance." The committee on "Important Centers" reported the following resolution: "That this Society, in its own experience, has already had proof that sympathy for feeble churches in retired positions can in no way be more wisely manifested than by efficiently sustaining the struggling churches in important centers." Addresses by Rev. A. K. P. Small, Mr. M. Giddings and Mr. G. F. Emery followed. The committee on "Aroostook Missions" offered the following resolution: "That the present indications are that God, in his providence, is about to open a wide door for effective effort in the Aroostook region, and that this Society should at once prepare itself to meet the rapidly increasing wants of that important portion of the State." Those who addressed the Society on this resolution were Rev. C. G. Porter, Rev. S. Besse, Rev. H. Kendall, Dea. J. C. White, Rev. A. Wilson and Rev. A. K. P. Small. There was not at that time a single Baptist church in the Aroostook region. How accurately thus early had the brethren discovered Aroostook's possibilities! The committee on "Churches in the Rural Districts" made this report: "That after due consideration, taking into account the relation of the parts to the whole, they are prepared to say that in their opinion the rural portions of our large territory have special claim upon our board, and hold out many inducements for evangelical labor." Remarks were made by Rev. C. Parker, Rev. Dr. W. H. Shailer, Rev. S. Ilsley, Rev. S. G. Sargent, Rev. H. Hawes, Rev. I. Leland and Rev. H. V. Dexter. The whole field was in this way surveyed and its needs presented. It only remained to hear from the committee



DEA. J. C. WHITE.



on "Finance," consisting of such business men as J. C. White, Wm. Wilson and H. M. Hart. This was their report: "That while we rejoice in the increase of funds to the treasury the past year, we would recommend fixing the sum higher than that voted last year (\$4,500), hoping that we may this year come up to that mark, and thus make our resolves and acts meet each other. All three of the members of the committee addressed the Society, and they were followed by Rev. W. Hurlin, Rev. S. Chisam, Rev. S. G. Sargent, Rev. H. Fittz, Rev. W. T. Sargent, Rev. S. Hall, Rev. Geo. Knox and Rev. C. G. Porter.

It is evident that the Baptists in Maine, with inspiring leaders and increasing financial resources, were now in a better condition for an advance movement than at any other period in their history. Other events, however, were soon largely to occupy public attention. Before the arrival of another annual meeting the Civil War had opened, and during the next four years the energies of the people of Maine, in common with the people of the loyal States, were engaged in the strenuous effort to put down rebellion and maintain the federal union. The work of the Society, however, was carried forward, even under these circumstances, with a growing interest in its progress. There was an increase in contributions, especially during the last two years of the war, which enabled the Missionary Society somewhat to extend its operations.

At the annual meeting of the Society in Lewiston, June 21, 1865, the importance of securing "an efficient man as secretary" was again presented by Rev. N. Butler, and the board was instructed to consider the expediency of appointing such a secretary, "who shall devote his whole time to the affairs of the Society, and to missionary labor among the churches and in the missionary fields of the State, and who shall receive as salary \$1,000 and expenses."

The missionary work of the Baptists of Maine had now been under the direction of the Maine Baptist Missionary Society since 1841. Meanwhile the Maine Baptist Con-

vention had continued its organization, with an outlook upon the varied interests not cared for by the Maine Baptist Missionary Society and the Maine Baptist Education Society. But there was a growing conviction that the Missionary Society and the Convention should be united, and at the annual meeting of the Missionary Society at Saco, June 19, 1866, the question was presented for discussion, "How may the efficiency of the Society be increased?" A committee on organization had been appointed at the opening of the session. This committee consisted of A. Wilson, S. W. Avery, N. Butler, M. Giddings, J. C. White, W. H. Shailer, W. H. S. Ventres and W. H. Evans. Their report, recommending a union of the two organizations, was presented at the afternoon session and was adopted. Rev. Dr. W. H. Shailer and Rev. J. Ricker were made a committee to obtain from the Legislature of Maine "such alterations of the charters of the Maine Baptist State Convention and the Maine Baptist Missionary Society as shall make this new organization the legal chartered representative of both of these bodies." A like report was presented at the annual meeting of the Maine Baptist Convention, and the same action was taken.

When the Missionary Society adjourned, it adjourned to meet with the Maine Baptist Convention on the third Tuesday in June, 1867. For more than three-score years, with varying efficiency, it had prosecuted its work. The men who brought it into existence had passed away. Well it had served its day and generation. But a new era was opening. New men were at the front in the various enterprises of the denomination, and a wise concentration of effort was plainly demanded in order to meet the requirements of the situation.



REV. T. B. RIPLEY. REV. S. G. SARGENT. REV. T. B. ROBINSON.
REV. ADAM WILSON, D. D. REV. E. WORTH.

CHAPTER XVI.

MAINE BAPTIST EDUCATION SOCIETY.

The opening of the Maine Literary and Theological Institution at Waterville, in 1818, called attention to the importance of ministerial education. In the Corresponding Letter of the Bowdoinham Association for that year occur these words: "The numerous and extreme disadvantages which have heretofore attended those in this section of the country who were inclined to engage in the gospel ministry and who wished to obtain further instruction in divinity and the auxiliary branches of science, has been felt by numbers, and acknowledged by all enlightened Christians. These disadvantages have arisen chiefly from the want of such a seminary as has lately been opened at Waterville. We cannot but hope, that by the establishment of this institution God has answered the prayers of his own people, and by this providence he intends the good of our churches."

There were those, however, who did not share this hope, and who looked with disfavor upon ministerial education; but there was no open opposition to the new movement at this time. Indeed the Bowdoinham Association voted at this session to recommend to the churches the propriety of forming societies for the purpose of aiding the theological school at Waterville, and the messengers to corresponding associations were instructed to use their influence to secure the co-operation of these associations by adopting similar measures. Messrs. Chaplin, Boardman, Daggett, Drinkwater, and Francis were made a committee to assist the churches in Bowdoinham Association in organizing societies for the purpose of securing ministerial aid. Such a vote was passed by the Cumberland Association in Sep-

tember, 1819, but there was no response from the Lincoln Association. In the Bowdoinham Association, held at Bloomfield Sept. 22 and 23, 1819, this action was taken: "Understanding that the trustees of the Maine Literary and Theological Institution are about to erect a large building for the use of that seminary, Resolved, That we recommend to the churches composing this association to use their best endeavors to assist the said trustees in this arduous undertaking."

The Baptists in Massachusetts had organized the Massachusetts Baptist Education Society in 1814, and the Society was incorporated Feb. 10, 1818. President Chaplin was familiar with its work, and early suggested the importance of organizing a similar society in the District of Maine. Not only would such a society, he said, render needed assistance in the development and maintenance of the institution at Waterville, but it would be able to assist young men connected with the institution who were preparing for the work of the Christian ministry, and who were unable to meet the expenses which an extended course of study entailed.¹

¹"A Society for Promoting the Education of Religious Young Men for the Ministry, and also for Sending the Gospel to the Destitute" was organized at Sedgwick in 1803, and Rev. Daniel Merrill was elected president. Its object was to obtain gospel laborers. "It has been repeatedly the case in this vicinity, and elsewhere, that young men of apparent piety and promising abilities have manifested a laudable desire to devote themselves to God in the work of the ministry, had they but property to support themselves while they could acquire sufficient literary information. The object of this society is to bring forward such young men." When Mr. Merrill, in 1805, became a Baptist, questions arose connected with this society, and at length certain members of the society, including three of the trustees, requested the president to call a meeting to see if the society would agree that "all the Pedobaptist members belonging to it, who shall not express a wish to the contrary, become a society by themselves." Rev. S. P. Merrill, a grandson of Rev. Daniel Merrill, while on a visit to Sedgwick a few years ago, made some investigations concerning this society, but was not able to ascertain what was the action of the society at this time. The work of the society was continued, and Mr. Merrill was of the opinion that it was continued as a Baptist society. He found a record of the society as late as Sept. 3, 1822, when a committee was appointed to deliver the books of the late treasurer, Bro. Doyle, to the new treasurer, and Rev. Amos Allen was made secretary in place of Daniel Bickford. A copy of a note given by one of the beneficiaries of the society was sent to the writer a few years ago by Rev. E. A. Davis, and is as follows: "Sedgwick, January 20, 1806. For value received I promise to pay to Thomas Doyle, treasurer of the Society for Promoting the Education of Religious Young Men, &c., in the county of Hancock by the expiration of five years from the date hereof the sum of one hundred dollars; if not then paid afterwards on demand with interest. And

Accordingly Aug. 17, 1819, the Maine Baptist Education Society was organized in the home of President Chaplin at Waterville. A constitution was adopted and signed, and twenty trustees were chosen, who elected executive officers on the following day. At the first meeting of the board it was voted "that whatever surplus money is raised this year (fifteen dollars excepted) be applied to the support of instructors," so difficult was it at that early period in the history of the institution at Waterville to procure funds for its maintenance. But books as well as instructors were needed, and this action was taken by the board in 1820: "That twenty-five dollars be intrusted to an agent in Boston and fifteen dollars to an agent in Portland to purchase books for the library of the Society. Voted that Brother Sharp be the agent in Boston, and Brother Ripley the agent in Portland." It was also voted "That instead of paying the board and tuition of the beneficiaries, it shall be left to the examining committee to appropriate to each beneficiary such a sum, and under such regulations, as they shall think proper." Still another vote authorized the examining committee, "to loan or to give, to such persons as they may think proper, any books." A long list of books procured for this purpose, "from Latin Grammars to the Federalist and Goldsmith's works," is given.¹

There is no mention in the Minutes of the Bowdoinham Association of such an organization as the Maine Baptist Education Society until, in the record of the meeting held at Lewiston, Sept. 27 and 28, 1820, we find the following: "Voted to comply with the request of the delegate from the Maine Baptist Education Society, which is, that liberty be granted to insert in our Minutes a constitution for

in case I turn my attention to any other employment than contemplated by said society, or stop of acquiring such accomplishments as are recommended by the trustees, I also promise to hold myself subject to pay interest for the whole or any part of the time I am favored with the above sum as the trustees shall require. William Allen. Attest, Robert Upton."

¹ Report of the Board of the Maine Baptist Education Society in the Minutes for 1889, p. 25. This report, written by Rev. E. S. Small, secretary of the society, is a valuable document.

the formation of benevolent societies for the purpose of encouraging domestic and foreign missions, the distribution of the Scriptures, and the education of pious and indigent young men called of God to the work of the ministry, and an accompanying address recommending the above benevolent object." But no such document appears in connection with the Minutes of Bowdoinham Association for that year. At the Cumberland Baptist Association held at Livermore, Oct. 4 and 5, 1820, similar action was taken. The Maine Baptist Missionary Society, which met at the same place October 6th, received a communication from the Maine Baptist Education Society, requesting the trustees of the Missionary Society to co-operate with the trustees of the Education Society in preparing a constitution for benevolent societies which should embrace domestic and foreign missions, education of pious, indigent young men called of God to the gospel ministry, and the establishment of a library for the benefit of "ministering brethren." An address was added, urging the claims of these respective benevolent objects. This address was published in connection with the Minutes, and to it was appended the draft of a constitution to be used in organizing the proposed societies.

The trustees of the Education Society now, through a committee, petitioned the Legislature of the new State for an act of incorporation. This was granted Feb. 5, 1821.¹ The trustees met annually, the Society triennially.

¹ An Act to incorporate the Trustees of the Maine Baptist Education Society.

SECT. 1. Be it enacted by the Senate and House of Representatives in Legislature assembled, That Sylvanus Boardman, Jeremiah Chaplin, Thomas B. Ripley, Robert Low, Calvin Stockbridge, John O'Brien, and their associates and successors, be, and they hereby are incorporated into a body politic, by the name of the Trustees of the Maine Baptist Education Society; with power to sue and be sued; to have a common seal and to change the same; to make any by-laws for the management of their affairs not repugnant to the laws of this State; to take, hold and possess, any real or personal estate to the value of sixty thousand dollars; and to give and grant, bargain and sell or lease the same.

SECT. 2. Be it further enacted, That the number of said Trustees shall not exceed twenty; and they shall have power to elect a President and Secretary, and such other officers as they may deem necessary; and to fill all vacancies in their number, occasioned by death, resignation or otherwise.

Rev. Sylvanus Boardman was the first president and Rev. Thomas B. Ripley the first secretary. Agents were appointed to solicit funds for the Society, and to organize auxiliary societies. Copies of the American Baptist Magazine and of the Christian Watchman were taken for use in these auxiliary societies. Books and money also were solicited to form a library for the use of the young men studying for the ministry. "How highly important is it," adds the address, "that our destitute and infant churches should be supplied with pious and faithful pastors. We cannot therefore but indulge the pleasing hope that the above objects will make a strong and successful appeal to your benevolent notice. Our invitations are not confined to any single class, but are extended to all who are inclined to come forward to the help of the Lord. Let the farmer consecrate the produce of a selected spot of ground. Let the mechanic, the physician, the lawyer, the merchant devote a portion of their annual income. Let the mothers and daughters in Israel imitate their pious ancestors, and spin, and weave, and bring the fruit of their labor to adorn the spiritual temple. Let those who have but little to bestow remember that the ocean is made up of drops, and that the day of small things is not to be despised. The cup of cold water and the widow's two mites will not be forgotten."

The resources of the Society in the early period of its history were exceedingly limited, and its appropriations

SECT. 3. Be it further enacted, That all deeds, grants, covenants and agreements, that may be made for and in behalf of said corporation, shall be executed under the seal of the same, and signed by the President and Secretary.

SECT. 4. Be it further enacted, That all the estate of said corporation, both real and personal, shall be used and improved to the best advantage, and the annual income thereof, and so much of the principal as the said Trustees shall judge proper, together with the annual subscriptions and contributions which shall be made to said corporation, shall be applied in making such provision as the said Trustees shall determine for the education of such persons for the ministry as they may deem fit subjects therefor.

SECT. 5. Be it further enacted, That the powers granted by this act may be enlarged, restrained or repealed, at the pleasure of the Legislature.

SECT. 6. Be it further enacted, That the Rev. Thomas B. Ripley, of Portland, be, and he hereby is authorized to fix the time and place of holding the first meeting of said corporation, by publishing a notification thereof in the newspapers printed in Portland, at least three weeks successively before the time of meeting.

were small. At first the Society aimed to pay the board and tuition of its beneficiaries, and to supply them with needed books. Afterward, the annual appropriation was from twenty to fifty dollars. The young men in the college were required by the Society, for two hours each day, to till a piece of ground, which was officially assigned to each. It was also ‘Resolved, That churches in whose vicinity there are academies be requested to afford aid to . . . beneficiaries of this Society, by furnishing them with board and such other aid as may be needed, while they are pursuing their studies.’”

But there were still those in the churches who failed to sympathize with these endeavors to secure an educated ministry. In the Circular Letter of the Bowdoinham Association for 1822, in a reference to the various objects which should be remembered in the benevolence of the churches, mention was made of “the education of ministers, a very important object, though misunderstood and consequently not approved by some, but an object which we apprehend will finally receive the approbation of all.” Not until 1824 do we find in the Minutes of the Lincoln Association any reference to the Education Society. The meeting that year was held in Woolwich, and President Chaplin of Waterville College closed the session with a sermon “to the great satisfaction of those present.” Doubtless in private he had a word to say with reference to the Education Society. Rev. Hadley Proctor of China prepared the Circular Letter that year, and in it he found an opportunity to make a plea for ministerial education. “An impression too generally prevails among us,” he wrote, “that nothing further is necessary to qualify a man to preach the gospel than to be called of God. We would humbly sit and receive instruction from the experience of elder but unlettered brethren; we would not detract from them the least share of that praise which is indeed their just due. Their zeal, their prudence, their industry, their sincere piety, should have our unqualified approbation. But, dear brethren, the times are rapidly changing.

Your children are becoming acquainted with all the arts and sciences. Knowledge is indeed increasing among all classes of people, and it is more and more necessary that those who are set for the defence of the gospel should be acquainted with all those branches of literature which can aid them in the sacred cause. A minister to teach must at least know as much as his hearers. There is no branch of learning but may be profitably employed by a Christian minister. . . . Perhaps a good number of those whom God has seen fit to renew in the past year he may call to the great work of the ministry. If this should be the case, it certainly is desirable that they should have a good stock of useful knowledge. But many of them are poor, and unable to purchase the necessary books, or to defray the expenses which must necessarily be incurred in obtaining such knowledge. They must therefore look to the churches for aid. And will you not assist them? Will you leave them to feel all the embarrassment, which the want of knowledge must at times bring upon them? There are at this period subtle enemies to encounter, and Christian ministers must be prepared to meet them."

With such appeals as these the friends of ministerial education endeavored to secure the means they needed in promoting the interests of the Education Society. But little can be learned concerning the work of the Society in its earlier years. Oct. 5, 1830, the trustees voted to form a branch of the Northern Baptist Education Society, which had taken the place of the Massachusetts Baptist Education Society, and which organized branches in all of the New England States. The Maine Baptist Convention met at North Yarmouth Oct. 5, 6 and 7, 1830. On the evening of the 6th a public conference was held, in which there were addresses with reference to ministerial education by Messrs. Thresher,¹ Pilsbury, Barron and others, and in the Minutes appears this record: "About seventy dollars

¹Mr. Thresher had been pastor of the First Baptist church in Portland, but resigned March 14, 1830. May 26, 1830, he was elected corresponding secretary of the Northern Baptist Education Society at its first annual meeting. The new Society entered upon its work with sixty-seven beneficiaries.

were subscribed upon the spot, and nearly the same sum the preceding evening, when the Maine Branch of the Northern Baptist Education Society was formed." On the following day, Oct. 7th, the committee on ministerial education made a report, and the following resolution was adopted: "That this Convention recommend to the churches of the State to seek out and cherish with a fostering and diligent hand all such persons as give evidence that they are called to the sacred ministry, and to encourage all such in their efforts to obtain a suitable education."

At the meeting of the Maine Baptist Convention held at Bloomfield, Oct. 12 and 13, 1831, it was reported that there were nine young brethren, having the ministry in view, who were receiving aid from the Maine Branch of the Northern Baptist Education Society.

While the work of providing for the support of students for the ministry had now been turned over to the Northern Baptist Education Society, problems connected with ministerial education received attention, especially in the Convention. In 1832, at the meeting in Warren, the committee on ministerial education said that while much had been done there was no fair prospect that with the means now provided a suitable supply of ministers would be obtained, and suggested the necessity of encouraging and bringing forward "in a short process of education," either at Waterville or elsewhere, those whom the Spirit of God was prompting to devote themselves to the work of the Christian ministry, leaving "a protracted education of seven or nine years" to "those who have the means at their own command," and that "some person or persons capable of the service should be authorized to take the superintendence, and aid and direct the course of studies by which the servants whom the Lord may call may be the better prepared for the infinitely important work to which he is calling them." This report from the committee on ministerial education, consisting of Rev. Daniel Merrill, Rev. Wm. O. Grant and Rev. J. Hatch,

was accepted. It gave expression to the strong conviction of many in the churches, who were not satisfied with the change at Waterville in accordance with which the Maine Baptist Literary and Theological Institution had become Waterville College. The Newton Theological Institution was designed for college graduates, and many men who wished to devote themselves to the work of the ministry could not take the extended course of study which college and seminary training required. Accordingly the Convention appointed a committee, consisting of Messrs. Pilsbury, Fogg, Kendall, Haynes and N. Robinson, to take into consideration the report of the committee on ministerial education. The report of this committee was as follows: "That it is the opinion of your committee that such a school as is contemplated in the aforesaid report, the object of which should be to give men called of God to the gospel ministry an opportunity to obtain such an education as duty and circumstance may make appear, ought to be established in some suitable place in the State. Your committee therefore recommend that it be recommended to the board of trustees of the Maine Branch of the Northern Baptist Education Society to authorize some person or persons to devise and mature a plan to carry into operation such a school as is contemplated above."

At its annual meeting in 1833, the Education Society took the following action: "Voted, That it is deemed expedient that in some place in our State a school be established in which young men, designed of God for the Christian ministry, might receive such an education as by a short course of instruction might prepare them for the labors of ministers in the vast fields of our widely extended State."

But the vision tarried. The report of the Society for 1836 was written by Rev. S. F. Smith, pastor of the church in Waterville. The beneficiaries had increased to sixteen. "The object and principles of the Society, we believe," said the report, "are becoming more and more

clearly understood. It is now so perfectly known that no man can reasonably have a doubt, if he will but see and hear for himself, that we do not seek to make ministers, but only to prepare those whom God has already called to the work for more abundant usefulness and efficiency."

At the meeting of the Convention on the following day this report was adopted: "While we view with special interest the continuance among us of our fathers in Christ, the remnants of a former age, who have been abundantly honored in the successful ministry of the Word, and while we acknowledge the necessity of piety of a deep and abiding permanency, and an evident call of God to the work, as the first and pre-eminent qualification for the gospel ministry, still under the circumstances of the present age, Resolved, That it is the duty of every brother now entering the ministry to obtain the highest possible degree of mental discipline and training which his age and circumstances will admit."

But evidently a strong remnant remained. Certainly the movement in favor of some shorter way into the ministry than was possible by a course at Waterville and Newton was still strong enough for a vigorous effort in behalf of the establishment of a theological school in Maine, and in the Minutes for 1836 the following announcement appeared: "Our brethren who have felt so deep an interest in the establishment of such an institution will be gratified to learn that the prospect in this respect has greatly brightened. We hope to be able soon to say something more definite. . . . The permanent location of the institution is confidently anticipated as early as the spring."

The movement to which reference is here made resulted in the establishment of a distinctively theological institution at Thomaston. It is probable¹ that the conception and the plan originated with Prof. Calvin Newton, whose connection with Waterville College as a professor had just

¹This was the opinion of the late James Upham, D. D., who became connected with the institution at Thomaston as a professor in 1840.



BAPTIST CHURCH, THOMASTON.

closed. The requisite charter was obtained. Dea. Nehemiah Boynton was elected treasurer, Rev. Amariah Kalloch, secretary, and the institution was opened in 1838, with Rev. Calvin Newton, professor of Hebrew and biblical theology, and Rev. Lorenzo B. Allen, teacher in the preparatory department. The institution announced a full course of study, substantially the same as in the Newton Theological Institution, also a limited course of two years, embracing the English branches of the full course, and a preparatory department, with studies varied according to the needs of the student. The institution was open to any pious young man who presented from the church of which he was a member a certificate of his purpose to study for the ministry.

The catalogue for 1838-39 gives the names and residences of nineteen students, three in the full course, eight in the limited and eight in the preparatory. The catalogue for 1839-40 gives the names of four students in the full course, five in the limited and fourteen in the preparatory, or twenty-three in all. The catalogue for 1840-41 records seven in the full course, four in the limited and thirteen in the preparatory, or twenty-four in all.

But the enterprise had no adequate financial support. Moreover, says Dr. Upham, "Both Waterville and Newton frowned on it, and not all of the uneducated pastors around it, and on whose sympathy and aid it largely rested, proved friends indeed. . . . It had but one large-hearted friend, and he lost hope before I resigned,—Nehemiah Boynton, a young, successful merchant of Thomaston, beautiful in face and form, and still more beautiful in character, and a faithful steward of the Master. He subsequently removed to Massachusetts, where for years he served the denomination as treasurer (without salary) of the Missionary Union."¹

At a meeting of the Convention, held in Turner, June 15, 1842, a special session was held to consider the condition and needs of the Thomaston Theological Institution.

¹ Communication in *Zion's Advocate*.

Rev. T. B. Robinson, who had been appointed by the trustees of the institution chairman of a committee to bring the state of affairs in the institution before the Convention, was present, and as the result of the conference then held a committee, of which Rev. Adam Wilson was chairman, was appointed "to consider and report what advice should be given to the board of trustees at the present crisis." On the following day this committee presented a report which was unanimously adopted. This report expressed a lively interest in the college at Waterville, and regarded the existence of a theological institution in the State as very desirable, but made no mention of Thomaston. "In respect to relieving the institution from its pecuniary embarrassments," while too little acquainted with the details of its business to give advice on that point, the committee added that, in their opinion, "the trustees would do well to take immediate measures to pay all the debts of the institution and to prosecute those measures to an early completion, even though this should require the sale of the property." They wished the trustees to understand that, in the view of the committee, the sale of the property need not involve the suspension of the institution.

But it did, and the suspension was a permanent one. An attempt was now made to unite the Baptists of Maine and the Baptists of New Hampshire in the support of the New Hampton Literary and Theological Institution, and at the meeting of the Maine Baptist Convention at Warren, June 21, 1843, this matter was referred to a committee of one from each association. This committee, at the meeting of the Convention in China, June 19, 1844, reported that eight of the associations had adopted resolutions in favor of the proposed union "on such terms as will not prejudice the interests of the college at Waterville or interfere with our relations, as they have heretofore existed, towards Newton Theological Institution," and recommended that the churches encourage young brethren, who give evidence that they have been called

to the work of the gospel ministry, "and whose age or other circumstances will not allow of their taking a full course of collegiate and theological instruction, to avail themselves of the advantages of the institution at New Hampton."

In this way a solution was found for a difficult problem. But it was impracticable to raise the \$250 which the Convention voted to raise annually for the institution at New Hampton. "The mass of our pastors and churches in the State," said the committee in its report to the Convention in 1846, "cherish a very inoperative approval of the New Hampton movement." This "inoperative approval" continued, and at the meeting of the Convention in Dover, June 15, 1847, it was "Resolved, That the subject of a co-operation with the Theological Department of the New Hampton Institution having been prominent in our deliberations during five annual meetings; having adopted resolutions and plans of action upon the subject without effect, we are satisfied that the general tone of feeling in the State, while entirely cordial to the prosperity of New Hampton, renders it expedient that any official connection existing between this Convention and the Department at New Hampton should be dissolved, but that we hold out to them the encouragement to send an agent into this State."

Meanwhile the friends of ministerial education had continued their work, but under certain embarrassments. The financial crisis in 1837 had its influence upon the Maine Branch of the Northern Baptist Education Society. At the meeting of the Society in 1838, two of its members were appointed "to collect funds to replenish an empty treasury."

The Bowdoinham Association met at Topsham, Sept. 25, 1838, and in connection with its meeting was held the first anniversary of the "Bowdoinham Baptist Education Society." This had no connection with the Maine Branch of the Northern Baptist Education Society, and was organized, it would seem, in the interest of the newly-

established theological seminary at Thomaston. Mention is made of a second meeting of the Society in 1839, but as no further record of its proceedings appears, it is probable that the Society had already ceased to exist. At the annual meeting of the Maine Branch of the Northern Baptist Education Society in 1843, a proposition was made to raise \$400 to meet the needs of the Society. To this proposition a favorable response was at once made, and the amount was pledged by twenty individuals. An alteration was made in the rules of the Society at this meeting, discontinuing the requirement that beneficiaries should give notes promising to refund the sums loaned to them. "The money given to the young men is to be a gift, relying on their piety and sense of honor to aid to the utmost of their power the Society that has come cheerfully and disinterestedly to their aid."

But the branch relationship with the Northern Baptist Education Society was not regarded as altogether desirable,¹ and at the annual meeting of the Society at Brunswick, June 15, 1846, this relationship was terminated, and a committee was chosen to revise the constitution, and if necessary, apply to the Legislature for a charter under the name of the Maine Baptist Education Society.² This

¹ Rev. E. S. Small, in reviewing the history of the Society in the annual report of the board in 1887 (Minutes, pp. 30, 31), referring to this branch relationship, says: "There are no signs of prosperity to vindicate the wisdom of this new plan. Not even a record-book seems to have been kept by this Branch. In some years the minutes and report appear together with those of the State Convention; sometimes only the election of officers is deemed worthy of record. In 1834, it was left for the State Convention to tell us that the Maine Branch of the N. B. E. S. held its annual meeting, and even to pass the resolution, 'That in view of the increasing demand for intelligent ministers of the gospel ministry, it is incumbent on the religious community to take measures to sustain those young brethren in a course of preparatory studies.' It was also left for the State Convention to resolve: 'That it be recommended to the churches in this State to form education societies auxiliary to the Maine Branch of the N. B. E. S., and to contribute liberally to its support; and that it be recommended to the Maine Branch to take up every suitable applicant.' So, between the State Convention and a secretary of the N. B. E. S., who was present, and who offered one of the resolutions, the Branch, though somewhat withered, was adorned with a few tokens of life."

² The charter secured was as follows:

Be it enacted by the Senate and House of Representatives in Legislature assembled, as follows:

SECTION 1. Nathaniel West Williams, Handel G. Nott, Franklin Merriam, Joshua Millet, David N. Sheldon, James Gilpatrick, Benjamin F. Shaw, Arthur Drinkwater,

committee made a report at the annual meeting of the Society held in Dover, June 15, 1847. A new charter was announced and alterations in the constitution were adopted.

At the annual meeting of the Society in 1849, Rev. T. F. Caldicott, financial secretary of the Northern Baptist Education Society, was present. Continued co-operation was evidently desired by that organization, and again it was "Resolved, That the Maine Baptist Education Society be in future auxiliary to the Northern Baptist Education Society, so far as this can be done consistently with the legal rights of the Maine Baptist Education Society as an incorporated body, the object being to secure a more intimate and practical co-operation in the accomplishment of those great objects at which both Societies aim."

The secretary of the Northern Baptist Education Society was invited to visit the churches in Maine and receive con-

William Tilley and William R. Prescott, together with such others as may be associated with them, are hereby constituted a body politic and corporate, by the name of the Maine Baptist Education Society, and they and their successors shall be and continue a body politic and corporate by that name.

SEC. 2. The said Society may have a common seal by the name aforesaid; may sue and be sued, and may choose such officers and make such by-laws, not repugnant to the constitution and laws of this State, as may be necessary for the promotion of the objects of the Society.

SEC. 3. The said Society are hereby made capable in law of receiving any grants, or devises of lands, or tenements in fee simple, or for a less estate, and also any donations or bequests of money, or other personal estate, which may have been made, or which may hereafter be made by any person or persons whatever, and to use and improve the same for the purposes and according to the directions herein mentioned; provided, that the said Society shall at no time take, hold or possess, in real or personal estate, a greater amount than twenty thousand dollars upon a first valuation.

SEC. 4. All grants, donations, devises and bequests, of any real or personal estate, to the said Society, not exceeding in amount the sum of twenty thousand dollars, shall be used and improved to the best advantage, and the annual income thereof, together with the amount and contributions which shall be made to the said Society, shall be applied annually to the assistance of such young men in their education for the ministry as the Society shall determine to be fit subjects therefor.

SEC. 5. The said Society, when they shall deem it most for their advantage, may sell and dispose of, in fee simple or otherwise, all or any of the real estate belonging to them, and invest the same in funds, or may apply their personal estate to the purchase of real estate, and the income of said real or personal estate shall be applied to the objects for which said estate was given.

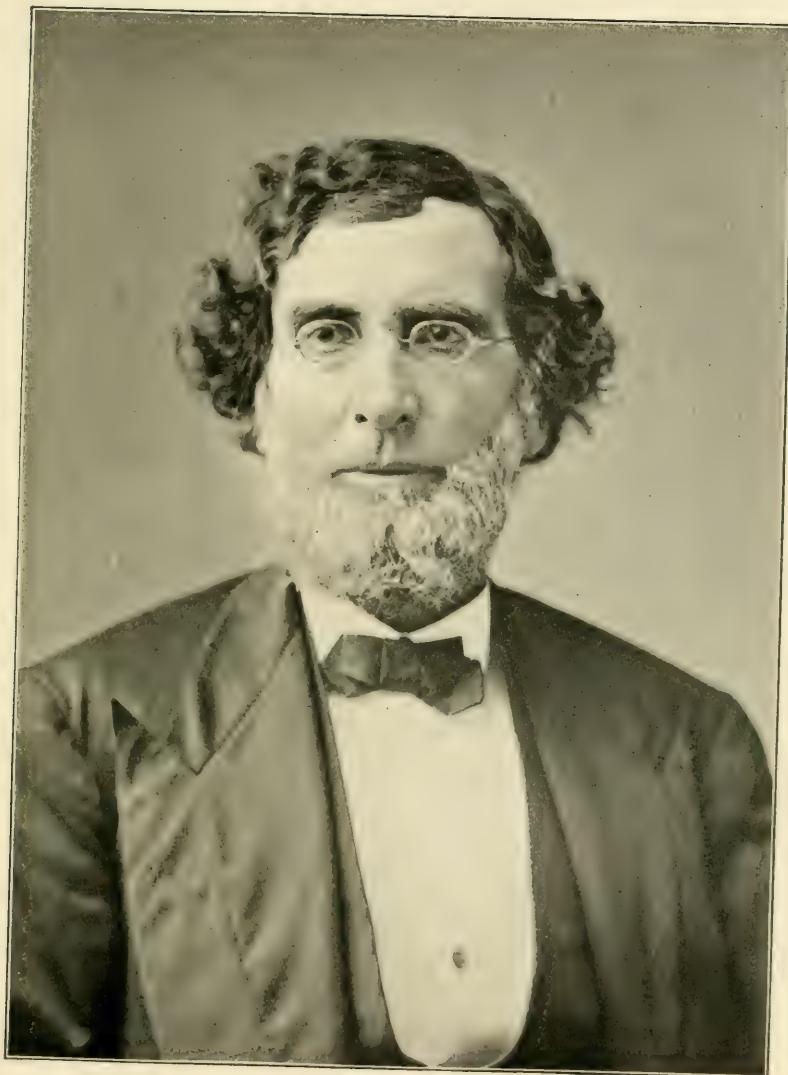
SEC. 6. All deeds, grants, covenants and agreements, to be made for and in behalf of said Society, shall be executed under the common seal of the same, and signed by the President and Secretary.

[Approved, July 20, 1846.]

tributions for ministerial education, subject, however, to the direction of the Maine Baptist Education Society, and as long as the members of the latter Society were satisfied with this plan they agreed to vote their surplus funds, "if we have any," to the Northern Baptist Education Society on the condition that if they should be in need of funds they should be allowed to draw on such surplus funds in the hands of the Northern Baptist Education Society.

This arrangement was regarded at the next annual meeting as so satisfactory that the Society voted "That the funds in the treasury be paid to Rev. T. F. Caldicott, secretary of the Northern Baptist Education Society." The report showed that sixteen young men belonging to the State of Maine were receiving aid in the prosecution of their studies, thirteen connected with the Northern Baptist Education Society and three with the Maine Baptist Education Society.

The Maine Baptist Education Society continued this auxiliary relation to the Northern Baptist Education Society several years. At the annual meeting of the Society, June 16, 1857, Rev. S. L. Caldwell and Rev. C. G. Porter were appointed a committee to submit some plan for the future operations of the Society. Certain recommendations were made by this committee, and at the next annual meeting, held at Waterville June 15, 1858, the auxiliary relationship to the Northern Baptist Education Society was discontinued. The report said: "It seems to your board desirable that the Society undertake, at once, the supply of the necessities of students for the ministry within our State. This has been done for years by the Northern Baptist Education Society and our funds have been passed over to them. This removes the pressure of immediate responsibility, changes the form and diminishes the force of the pleas for aid, separates the recipients of the bounty too far from those who bestow it, and, in all respects, seems to work unfavorably. We see no reason why the Baptists of Massachusetts should send funds to the members of our churches while studying at our acad-



REV. C. G. PORTER.

emies and at our college. If necessity compel and their charity permit, we may allow such of our students as pursue theological study at Newton to receive their aid. But the whole tendency of the present arrangement is, evidently, to debilitate our Society, to foster the spirit of indifference and irresponsibility on the part of our churches, and to loosen the bonds that unite our young men to their homes."

The report closed with the recommendation that the existing relation between the Maine Baptist Education Society and the Northern Baptist Education Society should be terminated, and this recommendation was unanimously adopted.

CHAPTER XVII.

ZION'S ADVOCATE.

The Convention Minutes for 1828 give the number of Baptists in Maine as 13,037. For a number of years a weekly religious paper, *The Christian Mirror*, had been published in Portland in the interest of the Congregationalists of Maine. On the part of the Baptists, also, there had been for some time a conviction with reference to the desirability of having such an organ of communication between the members of the churches in different parts of the State. May 23, 1823, the first number of the *Waterville Intelligencer* was published at Waterville. Warren Hastings, a bookseller and printer, was its editor and proprietor, and as he was a Baptist, and proposed to devote the columns of his paper in part to religious affairs, it was thought that the Baptists of Maine might find in the *Intelligencer* such a helper as they needed in their denominational work. In fact the college at Waterville was interested in the enterprise. President Chaplin and his associates had been instrumental in the establishment of Mr. Hastings' Waterville printing office and bookstore, and it was at their suggestion, and with their assistance, that Mr. Hastings engaged in the publication of the *Intelligencer*. The first sheet was struck off by John Burleigh (a trader in the village, who had learned the printer's trade in New Hampshire) and Asa Dalton, who acted as his assistant. In this first issue the proprietor informed his readers that he had obtained more than one thousand subscribers, and had engaged a printer "who, to correct morals and the requisite skill in typography, adds a capital sufficient for all the exigencies of his employment." The relation of the paper to the denomination is indicated in

the following record in the Minutes of the Bowdoinham Association for 1823: "The Circular Letter prepared by Brother George D. Boardman was received and read; but it being considered too long for publication in the Minutes, it was voted that Brethren Briggs, Chessman and Francis be a committee to prepare a Circular Letter, and that Brother Briggs take measures to have Brother Boardman's letter printed entire in the Waterville Intelligencer and in the Christian Watchman."¹ But there were difficulties in connection with the publication of a weekly religious paper then as there are now. Subscribers were not always prompt in the payment of their subscription. Mr. Hastings at one time found it necessary to make an earnest appeal to those in arrears, closing the appeal with these pathetic words: "I am persuaded that all who have any bowels of compassion will attend to the above reasonable request." But the Baptists in Maine were not altogether satisfied with the Intelligencer. Millet says that "through this medium they did not always speak what they wished."²

Another Baptist weekly religious paper soon claimed denominational patronage. This was the Maine Baptist Herald, the first number of which was published at Brunswick, July 17, 1824. Its first editor was Benjamin Titcomb, Jr., a graduate of Bowdoin College, class of 1806, and a son of Rev. Benjamin Titcomb, pastor of the Baptist church in Brunswick. But prosperity did not attend this enterprise. Like the Waterville Intelligencer, the Maine Baptist Herald did not always speak what the Baptists of Maine would have it speak. In the Corresponding Letter of the Bowdoinham Association for 1827, there is a reference to a recent attack upon the missionary enterprise made by a correspondent in the Maine Baptist Herald. Says this Corresponding Letter: "That such mighty movements should excite the enmity, and stir up the opposition of the prince of darkness and his subjects, we were

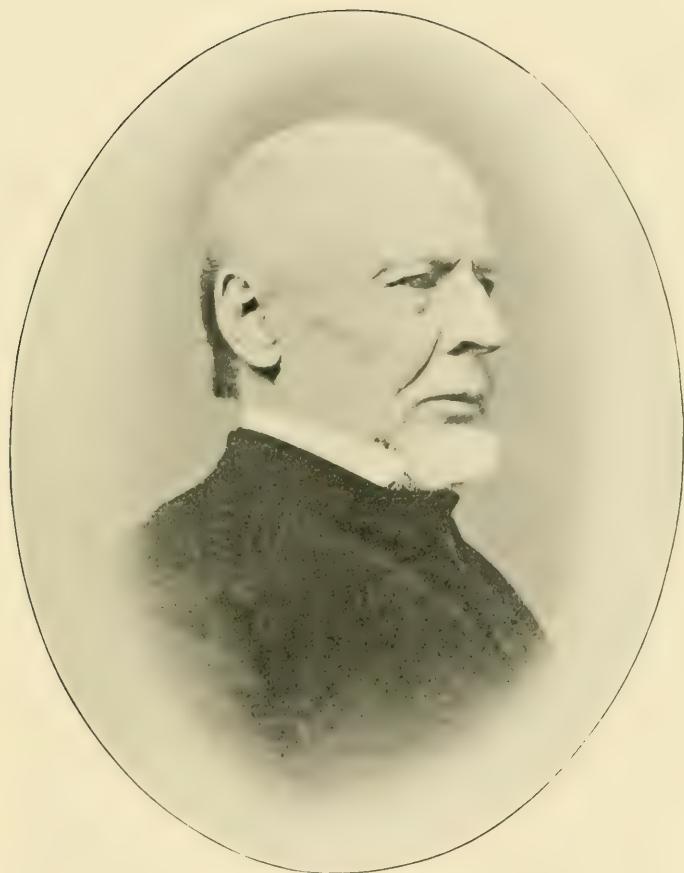
¹ The Christian Watchman, published in Boston, was established in 1819.

² History of the Baptists in Maine, p. 432.

prepared to expect; but that whole companies of the professed soldiers of the cross should make a retrograde movement—occupy the ground, and make use of the weapons of the enemy—and that there should be found within our own missionary district a 'Mephibosheth' who would undertake publicly to apologize their conduct in such a manner as goes to reprobate indiscriminately the missionary efforts of the day—to impeach the characters and conduct of some of the most active, valiant and persevering in our ranks—and by his queries and suspicions encourage infidels and skeptics to reproach his brethren and the cause of God—these things are to us matters of great surprise and deep regret." Evidently there were others who wanted a different Baptist herald.

When the Bowdoinham Association met at Bloomfield, Sept. 24 and 25, 1828, the following resolution was presented and adopted: "Resolved, That it be recommended to the churches to patronize a religious newspaper, which it is expected will be printed in Portland, called Zion's Advocate, the profits of which will be devoted to the cause of domestic missions." The Maine Baptist Convention met at Readfield Oct. 8 and 9, 1828. The following resolution was printed and adopted October 9th: "Resolved, That Zion's Advocate, a religious newspaper to be printed in Portland, be recommended to the patronage of the churches."

Prominent in this new movement was Rev. Adam Wilson, a graduate of Bowdoin College, class of 1819, one year before the college at Waterville received its charter. He studied theology with Dr. Staughton of Philadelphia, and was ordained Dec. 13, 1830, at Wiscasset, where he had gathered a church, and where he remained as pastor until 1824. He then spent a few months in the service of the Maine Baptist Convention, after which he accepted the pastorate of the Baptist churches in New Gloucester and Turner, serving these churches jointly as pastor nearly four years. Meanwhile the importance of establishing a weekly religious paper in the interests of the Baptists of



ADAM WILSON, D. D.

Maine was frequently urged by brethren who were influential in denominational circles. But to whom should an interest so vital to the prosperity of the denomination in Maine be entrusted? They accordingly cast about for the man who, in their judgment, was the best qualified to take the lead in so important an enterprise. As the result of these inquiries and councils Mr. Wilson was asked to undertake this service. The choice could not have been more wisely made. Mr. Wilson possessed not only a well-disciplined mind, but industry, energy, economy, all indispensable requisites in bringing things to pass. Having put his hand to the plow, he was not one who could easily be persuaded to turn back. Sacrifices he knew would be demanded, and he was ready to make them.

Mr. Wilson purchased the subscription list of the Waterville Intelligencer, the last number of which appeared Nov. 6, 1828. The first number of Zion's Advocate appeared November 11th. In it was this announcement: "Subscribers to the Waterville Intelligencer, to whom this paper will be sent, if they do not wish to become our subscribers will be good enough to send it back immediately by mail. To all of them who do not send back the first number we shall continue to send our paper."

The Advocate was a small sheet of four pages, with five columns on a page. It was printed by John F. Fraser, Exchange Street, Portland, who not long after became associated in business with Charles Day, under the firm name of Day & Fraser. The price of the paper was \$2.00 a year, payable in six months, or \$1.50 if paid within six weeks. In his first editorial Mr. Wilson said: "We hope it is in our heart to benefit our brethren; and if we fail of accomplishing much in this way, we hope that we may be counted worthy to receive the commendation, which our Lord bestowed upon the woman who poured ointment upon his head—'She hath done what she could.'"

Mr. Wilson entered upon his work as editor and publisher with a clear understanding of the difficulties to be met. "The successful publication of a newspaper sixty

years ago was a very different thing from what it is now. Indeed, the newspaper era had then but lately dawned. The public taste at that date had not been educated up to its present eager demand for such reading. The patrons of weekly papers were comparatively few. Hence the difficulty then experienced in originating and sustaining such an enterprise. The reader who happens to have personal knowledge of Mr. Wilson's struggles to keep the Advocate afloat and under decent headway, in the early years of its history, will bear ready testimony to the severity of those struggles, as well as to the success that crowned them."¹

The late Hon. William Goold, in some reminiscences connected with the beginning of the publication of Zion's Advocate, said: "The office of the printers of the paper, Messrs. Day & Fraser, was in the second story of a building that stood next below the Cumberland National Bank, on the south side of Exchange Street. 'Zion's Advocate,' in large letters, was over the upstairs entrance. I was then a boy and employed in a store in the lower story of the same building. I often saw Rev. Adam Wilson, the editor, in his daily visits to the printing office, and have distinct recollection of his appearance. He came down street with a hurried, stooping gait, having his exchanges from the post office under one arm, and his letters and manuscripts in the other hand. He seemed always intent upon his business, and noticed no one unless he was spoken to. His manner indicated a thought that the day was too short to accomplish his work. . . . With Messrs. Day & Fraser I was well acquainted. They, I think, kept the books and attended to the business of the paper. At that time Erastus Brooks, now the veteran editor and proprietor of the New York Express, was an apprentice to Day & Fraser, and boarded with Mr. Day."

The beginnings of the paper were of the humblest kind. Much of the work was performed by Mr. Wilson himself. But his labors were not confined to the office alone. Each

¹ Personal Recollections by Joseph Ricker, D. D., p. 150.

week he was out among the churches soliciting subscribers, and impressing upon the brethren in the churches that their help was needed. At the close of his long connection with the paper, Dr. Wilson made the following statement concerning the early struggles through which he passed in the establishment of the paper. "Within a few months after the first number was printed, it was found impossible to collect enough to meet expenses. A contract was made with the printers by which it was agreed that the bills of the paper maker and other similar bills should be first paid, and then the collections should be divided in three equal shares, one to the editor and one to each printer. During the first four years the share to each party was less than \$300. From Nov. 11, 1832, to Dec. 31, 1833, the dividend was \$500."

As time went on there were many in the Baptist churches in Maine who were not in sympathy with the Advocate and with those who were most active and earnest in their support of the paper. There was a feeling on the part of some of the older ministers and laymen that Arminianism was making its way into Baptist churches as it had into the churches of the Standing Order. The reading of sermons, or note preaching, as it was called, was taking the place of extempore preaching or preaching without notes. Elder Joseph Bailey of Whitefield¹ and his church were so alarmed at these tendencies that in 1830 they went over to the old school Baptists. In 1834-5 a series of articles, published in the Advocate, signed T. B. R., brought on a crisis the results of which no human eye could foresee. In June, 1835, a conference of the disaffected was held in Litchfield. Among those present were such well-known ministers as Rev. David Nutter, Rev. Henry Kendall, Rev. Manasseh Lawrence, Rev. Reuben Milner, Rev. Wm. D. Grant, Rev. Wm. Wyman and Rev. Wm. Bowler, all men of advanced years. In their view the Advocate had not given satisfaction to quite a large number of its readers. It was said to be defi-

¹ Rev. L. C. Stevens in Zion's Advocate.

cient in doctrinal teaching, not sufficiently Calvinistic, and excessive in its demands for an educated ministry. It was accordingly decided to establish another paper. A publishing company was organized, with Rev. David Nutter as general agent and acting editor. The first number of this paper, known as the Eastern Baptist, appeared at Brunswick Nov. 15, 1835. In a short time Mr. Nutter was succeeded by Rev. L. C. Stevens, with whom was associated Rev. E. R. Warren.

Mr. Stevens had no sympathy with the objects of the new paper, but Mr. Nutter asked him to take charge of it in his absence for a few weeks. He was a young man, only twenty-four years of age, and when, after Mr. Nutter's return, he was asked to continue his service in connection with the paper, he consented, seizing what he regarded as a good opportunity for making himself useful by so conducting the paper as to restore unity among the Baptists of Maine. Concerning the result of his efforts, Mr. Stevens has left this record: "It was remarkable that the paper was no sooner under way than its projectors and friends all seemed assured that victory in their behalf and in behalf of their ideas was certain. Their very prejudices at once perceptibly abated, and they now mingled with their brethren of a so-called weak theology and educational biases with calmness and pleasure. While the Baptist was conducted with an earnest purpose for peace, the Advocate was not less anxious to reach the same result. Neither paper said a word about disaffections. Neither published an article which the other would not have published if desired. In less than two years the causes that produced the Baptist existed only in memory or in name."

But the publication of the Eastern Baptist was continued. It went into every city and most of the towns in the States. More than three-fourths of the pastors received its weekly visits. When in 1837, at Alton, Ill., Elijah P. Lovejoy, a son of Maine, was killed by an anti-slavery mob, the Eastern Baptist was more emphatic in

its opposition to slavery then was the Advocate, which held to its more conservative course. But it was at length seen that the field was not large enough for two papers, and before long financial reasons were forceful in bringing about the union of the two papers. Says Mr. Stevens: "It was plain that two Baptist papers could not be supported, that if the Baptist pushed forward, it must be at a large expense, that the Advocate was entitled by priority of existence and the large sacrifice of its publisher to be, *in perpetuum*, the Baptist paper of Maine, and that I could not give up the work of a Christian pastor for that of an editor. All was now peace in the denomination in the State. No one connected with the Baptist had any wish that the Advocate should retire, whilst it was believed that the Advocate would henceforward take the highest ground upon slavery that the good of the oppressed required."

The union of the two papers was effected in May, 1839. The united paper took the name of both papers, and the editorial staff, under the new arrangement, was made up of the editor of the Advocate and two of the editors of the Eastern Baptist. In the first issue of the paper as thus published, Mr. Wilson said: "The two papers do not come together on a compromise principle. Neither could yield or would ask that."

Mr. Wilson, in the previous year had accepted a call to the pastorate of the Baptist church in Bangor. In his announcement now of his retirement from the editorial control of the Advocate, he said: "Mr. Joseph Ricker is to take the principal charge from this time. The former editor will discontinue his relation to the paper for the present. He expects also the aid of two assistant editors. It is proper that we should say Mr. Ricker is a young man, and has yet to learn from experience the toilsome and perplexing duties of an editor. Our patrons will, as in other cases, judge of his qualifications by the results of his efforts." Mr. Ricker at that time was closing his senior year at Waterville College. His connection with the

Advocate commenced May 8, 1839, shortly before his graduation.

Mr. Ricker retained his connection with the paper until Jan. 1, 1843. It was a period of great unrest and agitation. The anti-slavery movement was occupying the serious attention of thoughtful minds. Millerism was developing into excesses common to religious fanaticism when at a white heat. An educated ministry was regarded by many with a distrust that engendered much discussion and sometimes bitter controversy. So also antinomianism was still active enough in some of the churches to occasion unspeakable harm. But Mr. Ricker performed his duties wisely. He was a safe leader for such a troublous time, and the paper increased its influence and efficiency under his direction. He desired, however, to be engaged in the work of the pastorate, and he withdrew from the editorship at the close of 1842.

Mr. Wilson again took up the burden. The first number for 1843 was issued with Adam Wilson as editor, and Rev. Lewis Colby, pastor of the Free St. Baptist church, Portland, as assistant editor. Mr. Colby retired Aug. 8, 1843. With the first number for 1844, the paper was slightly enlarged. It was again enlarged Jan. 7, 1848. The paper was still gaining in influence and power. But Mr. Wilson deemed it best that it should pass into younger hands and leave him free again to enter upon pastoral service, which he loved. July 19, 1848, accordingly he sold the paper to Mr. S. K. Smith, a graduate of Waterville College in 1845, and of Newton Theological Institution in 1848. The first number of the paper issued under Mr. Smith's management appeared Sept. 1, 1848. The paper was still further enlarged at that time, the material being arranged in seven columns instead of six as for some time heretofore. With the number bearing date Sept. 8, 1848, there was a change also in the title of the paper receiving the designation, Zion's Advocate and Eastern Watchman. The union of the Watchman and the Reflector in Boston had just occurred, and it was doubtless thought



PROF. JOHN B. FOSTER.

that the name Eastern Watchman would be pleasing to the friends of the the Watchman in Maine. But Mr. Smith's connection with the paper was a brief one. In the summer of 1850, he was elected to a professorship in Waterville College, and as its duties were more congenial to his taste than were those of editorship, Mr. Smith in August of that year sold the Advocate to several brethren in Portland, and removed to Waterville, where for many years he served the college with great ability in the department of English literature, and where he still resides, retaining his connection with the college as professor-emeritus.

The paper soon passed into the hands of Mr. John B. Foster, a graduate of Waterville College in 1843. Since his graduation he had been principal of the academy in China, and the academy at Lexington, Mass.; he had also taken a course of theological study at Newton Theological Institution, where he was graduated in 1850. Possessing excellent literary qualifications, he found a field for useful service open to him in connection with the Advocate. The first number of the paper which appeared under his editorial management was that of Sept. 30, 1850. Mr. Foster remained in charge of the paper until September, 1858, when, having been elected to a professorship in Waterville College, he sold the paper to Rev. W. H. Shailer, D. D., pastor of the First Baptist church, Portland.

Dr. Shailer was not without experience in editorial work. Moreover, he had an extensive acquaintance with ministers and churches within and beyond the limits of the State. During his residence in Portland he had been a frequent contributor to the columns of the paper. He saw its value to the denomination, and believed that its usefulness could be still further increased. But he must have assistance, and Mr. J. W. Colcord became associated with Dr. Shailer in the management of the paper as an assistant. The subscription list was enlarged. Even the great fire in Portland, July 4, 1866,—when the office of the

paper was burned—did not bring disaster to the Advocate. The week following the fire a small sheet was issued. Then, for several weeks, the paper in its usual form was printed in Paris, at the office of the Oxford Democrat. Meanwhile a temporary building had been erected in Portland in which B. Thurston & Co., the printers of the paper since 1853, re-established their business, and the Advocate returned to Portland, where it has since remained.

In September, 1873, Dr. Shailey sold the paper to Rev. Henry S. Burrage, then pastor of the Baptist church in Waterville. Dr. Shailey was desirous of relieving himself of some of the burdens which he had hitherto borne. He felt that he must give up either the pastorate or the Advocate. But there were reasons why it seemed to him best to retain awhile longer his relation to the First Baptist church, of which he had been the pastor since 1854. The erection of the new house of worship after the great fire had entailed a large and unexpected indebtedness, and Dr. Shailey thought he ought not to leave the pastorate under the circumstances in which the church now found itself. So he closed his connection with the paper Oct. 15, 1873, and since that time the Advocate has been under the editorial management of its present editor.

In all these years Zion's Advocate has been of very great value to the Baptist denomination in Maine. In all its history it has aimed to be a welcome guest in the Christian home. But especially has its influence been felt in bringing our churches into closer relation and in aiding our various missionary, educational and benevolent institutions. No worthy enterprise has failed to receive its advocacy. It has fearlessly supported whatever measures of reform it deemed of permanent value, rejecting nothing simply because it was old, and adopting nothing simply because it was new. Other state religious weekly papers in New England have passed away, but Zion's Advocate continues its helpful work in the interest of the Baptists of Maine.

At the Maine Baptist Missionary Convention at Rockland, Oct. 7, 1903, the seventy-fifth anniversary of the founding of the paper, Nov. 11, 1828, was made the occasion of a review of its history. The committee on publications in their report fittingly alluded to the usefulness of the paper. "Heartily thankful for the many years of its history, largely indebted for its past services, greatly dependent for its future help, we, the Baptists of Maine, should not fail to see the blessing and the value of Zion's Advocate. More than any of us can measure has our State paper been to the prosperity, the progress and the efficiency of the Baptist denomination in Maine." There was added a strong plea for a heartier and more generous support of the paper, and at this meeting a considerable addition was made to its subscription list. With this heartier and more generous support there is no reason why Zion's Advocate should not continue its helpful work.

CHAPTER XVIII.

SUNDAY SCHOOLS.

The beginnings of Sunday-school work in Maine are to be found in the second decade of the nineteenth century. There is a doubtless well-founded tradition that a union Sunday-school, supported by the members of the First Baptist church and the Second Parish church, Portland, was organized in 1816, with Gen. John K. Smith, a prominent member of the First Baptist church, as superintendent. In 1817, each of these churches organized schools of their own.

The first mention of the Sunday-school in our Maine Baptist Minutes is found in the Circular Letter of the Lincoln Association in 1818. In the earlier part of the letter, which was written by Rev. Hezekiah Prince, reference is made to the missionary spirit that had been awakened in the churches of the association. Then occurs this paragraph: "There has been considerable attention within a few years past to the instruction of youths on the Sabbath in what is called Sunday-schools. This is truly a praiseworthy institution. Children are taught to search the Scriptures and commit them to memory, and receive religious instruction. It is computed that more than one million of children attend these schools in the Christian world. If we believe this is the Lord's doings we shall doubtless see greater things than these. Oh, how important it is that we who have named the name of Christ should train up those committed to our care in the nurture and admonition of the Lord."

The Circular Letter of the Eastern Maine Association, held at Surry Oct. 3 and 4, 1821, was written by Rev. Enoch Hunting, and urged the duty of "Family Religion

and the Religious Education of Children." "We wish," said the writer, "that the charge of inattention to the religious instruction of children, which has been so often brought against us, had no better foundation than the illiberality of those who mistake, or are willingly ignorant of our sentiments and our practice." In urging the duty reference was made for the most part to home instruction, but these words are added: "Sabbath-schools and catechetical instructions afford pleasing aids to us in this laborious task." The books recommended for use in the religious instruction of the young were "Watts's Catechism, Baldwin's Catechism, Emerson's Historical Catechism, Lincoln's Scripture Questions, Watts's Hymns for Children, Hymns for Infant Minds."

The Circular Letter of the Bowdoinham Association in 1821, prepared by Rev. Jesse Martin, referring to the instrumentalities employed in giving the gospel to the world, makes mention of missionary societies, education societies, tract societies and Sabbath-schools. The Circular Letter of the same association in 1822, prepared by Rev. Daniel Chessman, refers to Sunday-school teaching as "a system of instruction" rapidly gaining ground, and adds: "The Sabbath-school originated in the benevolent exertions of one individual. Little did he think of touching a spring which would set in motion such vast machinery. It has given instruction to hundreds of thousands, and has been the means of the conversion of multitudes."

At the meeting of the Lincoln Association at China, Sept. 18 and 19, 1822, this resolution was adopted: "That we will urge the persevering attention to Sabbath-schools and catechetical instruction, that the interests of our children so happily advanced by this practice may not be suffered to decline."

At the meeting of the Cumberland Association, held in Hebron Sept. 29 and 30, 1824, the churches were requested to furnish information in their letters concerning their condition, work, &c., and among the items required was the following, "whether Sabbath-schools are established."

The same request was made by the Eastern Maine Association at Eastport in 1825.

An added impetus to Sunday-school work in Maine was given by the organization, Jan. 11, 1826, of the Maine Sunday School Union, comprising members of the various evangelical denominations in the State. Many clergymen and prominent Sunday-school workers from all parts of the State were present. Gov. Albion K. Parris presided, and Rev. P. S. Ten Broeck was made secretary. After prayer by Rev. A. Wiley, Rev. Mr. Wilbur, agent of the American Sunday School Union, addressed the meeting, having reference especially to the character of the work in which the Union was engaged, and the benefits to be derived from connection with it. It was then voted to organize a State Sabbath School Union, auxiliary to the American Sunday School Union. The following officers were elected: Albion K. Parris, president; Rev. William Allen, D. D., Rev. Jeremiah Chaplin, D. D., Robert H. Gardiner, Esq., and Rev. Allen H. Cobb, vice presidents; Joseph Harrod, treasurer; William Cutter, corresponding secretary, and Rev. Thomas B. Ripley, recording secretary. The following comprised the board of managers: Rev. P. S. Ten Broeck, Rev. Asa Cummings, Gen. John K. Smith, Rev. Joshua Taylor, Mr. Stephen Waite, Mr. Joseph Adams, Rev. Samuel Rand, Capt. David Nelson, Rev. James Lewis. The Baptists on the board of officers were President Chaplin of Waterville College, Rev. Thomas B. Ripley, pastor of the First Baptist church, Portland, and Gen. John K. Smith, a member of the same church.

The organization of the Sabbath School Union was followed by the establishment of auxiliary societies in different parts of the State. In the first annual report of the Union, presented Jan. 4, 1827, a glimpse is afforded of the work attempted in the Sunday-schools of that day. "The practice of hearing long lessons and estimating the merit of the scholar by the quantity committed to memory has

been discarded to a considerable extent, and many advantages have been found to result from limited recitations, accompanied with full and easy explanations from the teachers. . . . The classes should be small, and the lesson confined to a few verses; and the same lesson should generally be assigned to the whole school, and always to the members of the same class. Then, the teachers should converse with each scholar, to see, as far as possible, that he understands the lesson, and comprehends the manner in which it ought to affect him."

The influence of the new movement was soon discoverable in different parts of the State. At the fall election in New Gloucester, in 1827, the successful candidate for representative to the Legislature, when called upon at the close of the day by his enthusiastic supporters, addressed them with reference to the evils of intemperance in connection with the custom of "treating" at elections, and in closing informed his constituents that instead of following the old custom on such an occasion he would make a donation of ten dollars to the Sunday-school recently organized in the town.

At the Eastern Maine Association, which met at Sullivan Sept. 12 and 13, 1827, this resolution was adopted: "That we view, with gratitude to God, the increasing attention to Sabbath-schools in this association, and earnestly recommend perseverance and greater effort, and that our Sabbath-schools become connected with the Maine Sabbath School Union."

The annual meeting of the Maine Sabbath School Union was held Jan. 10, 1828, in the meeting-house of the First Baptist church in Portland. Gen. Alford Richardson, superintendent of the First church Sunday-school, presided. One of the speakers at the meeting was Rev. Elon Galusha, of Whitesborough, N. Y., one of the best known Baptist ministers in the Empire State, a forceful and eloquent preacher, whom the members of the First church shortly afterward desired to make the successor of Rev. Thomas B. Ripley.

At the Bowdoinham Association at Bloomfield, in 1828, the following resolutions were adopted : "Resolved, That it be recommended to the churches of this association to establish Sabbath-schools, with libraries connected for the edification of the children. Resolved, That it be recommended to establish Bible classes, and that they may be encouraged to become auxiliary to the American Bible Class Society, by contributing annually what may be convenient ; and that the ministers report annually the state of their Bible classes to the secretary of that Society." Evidently there was already a broadening of the scope of Sunday-school instruction.

In the Corresponding Letter, written by Rev. D. Chessman, there was a reference to Sabbath-schools as "one of the most interesting objects of benevolence at the present day." "Wherever instituted," it was said, "they have been attended with a blessing. And if any of our churches have doubts on this subject let the experiment be fairly made, and the result will be satisfactory." The friends of Sunday-schools evidently had faith in the new order of things. The action with reference to Bible classes, taken by the association at this time, receives an explanation in the same Corresponding Letter. "Bible classes are of more recent origin [than Sunday-schools], but they bid fair to be equally useful ; indeed they may be considered as a branch of the Sunday-school, and are designed to take the youth, when they leave the Sunday-school, and continue that religious instruction in a manner suited to their advancing age. They are also useful in providing teachers for the Sabbath-school, and qualifying them for that responsible station. God has in a very wonderful manner blessed them for the conversion of many ; and in some instances every individual connected with Bible classes has been hopefully brought to a knowledge of the truth." The development of the Sunday-school idea is strikingly illustrated in this letter.

The Bowdoinham Association, at its meeting in Greene, Sept. 23 and 24, 1829, recommended "that a school be

established in every church belonging to this body," and the churches were requested to give an account of the work of their schools annually in their letters. A committee was chosen by the association with reference to Sunday-school work, also a committee by the Congregational conference. Upon the recommendation of these two committees a meeting of the friends of Sabbath-schools was held in Greene at the close of the association, at which it was resolved unanimously "that it is expedient to form a Sabbath School Union for the County of Kennebec." A constitution was adopted and the following officers were elected: Rev. Dr. J. Chaplin, president; Rev. D. Chessman, Rev. David Thurston, Rev. John Butler and Rev. George Shepard, vice presidents; Rev. B. Tappan, corresponding secretary; T. D. Scudder, Esq., treasurer; these with John Hovey, Esq., and Hon. Mr. Rice, constituted the board of directors.

But at least one of the churches in the Bowdoinham Association (and there were unquestionably others in Maine) continued to have doubts with reference to the usefulness of such an organization as the Sunday-school. The First church in Lisbon, at the meeting of the Bowdoinham Association, in 1830, brought this question before the association: "Is it proper to give our support to foreign missions and Sunday-schools, and neglect the means of the gospel at home by draining the country of money and starving our ministry?"¹ The committee appointed by the association to frame a reply to this inquiry understood well its source, and made the following answer: "By no means; and if our brethren who proposed the question feel that their efforts to support foreign missions and Sunday-schools have deprived them of the 'means of the gospel at home,' they are desired to reform and obtain and support the ministry among themselves." The committee added the further suggestion, that as far as their obser-

¹The First church in Lisbon at that time was pastorless, but reported sixty members. In 1835, a membership of twenty-eight was reported. In 1836, the First church in Lisbon was "dropped from the Minutes"; its light had gone out.

vation extended "the gospel ministry is best supported in those places where the greatest efforts are made to send the word of life to the destitute." The scene at the reading of this report can easily be imagined.¹

In 1831, Rev. Asa Bullard, a Congregationalist Sunday-school worker, became general agent and corresponding secretary of the Maine Sabbath School Union. At that time, he says, there were connected with the Maine Sabbath School Union not over five hundred schools, containing perhaps a total of twenty thousand teachers and scholars. Strong, enthusiastic endeavor characterized Mr. Bullard's three years of service in connection with the Sunday-school interests of Maine. At the sixth annual meeting of the Union, in January, 1832, the following resolution was presented, and after earnest advocacy it was unanimously adopted: "Resolved, That relying upon divine assistance, we will establish a Sabbath-school in every town and school district in the State, where it is practicable and advisable, within a year and a half from this time."

This action of the Union deeply stirred the hearts of Sunday-school workers in all parts of Maine. Mr. Bullard traveled extensively in the State, held meetings in which committees were appointed to take charge of the work, and a vast amount of labor on the part of voluntary and unpaid workers was secured. Young ladies were

¹Rev. H. C. Estes, D. D., in his discourse at the centennial of the First Baptist church in Paris, said the earliest mention of a Sunday-school connected with that church was in 1837, though there was Sunday-school instruction in Paris twenty years before by Miss Nancy Pierce, who, in 1818, taught the village school. "But her Sunday-school had no connection whatever with the church. Elder Hooper was decidedly opposed to Sunday-schools, and therefore there was no place for one in this church during his administration. He regarded it as wrong for parents to delegate the religious instruction of their children to others, because God had laid the duty upon them. But some members of the church must have had an interest, and a deep interest, in the Sunday-school as an institution which gave great promise of doing good." Dr. Estes mentions a bequest of one of the deacons of the church, Dr. Benjamin Chandler, who by his will dated March 21, 1827, bequeathed a piece of land to "the Calvinistic Baptist church" in Paris, a part of the income to be "expended in the instruction and encouragement of a Sunday-school on Paris Hill, to teach the children and youth in morality and the religion of Jesus Christ. . . . The use and income of this land, with its fine fruit-bearing trees, situated hardly half a mile from the common, has been of great value to the Sunday-school in all the years of its history."

obtained to teach district schools, with special reference to the establishment of Sabbath-schools in the towns and neighborhoods where they taught. Merchants were engaged to converse with their customers from adjacent towns or districts, and persuade them, if possible, to see that the work was accomplished in their respective communities. Juvenile sewing circles were formed to help furnish funds for carrying on the enterprise."¹

In 1834, to such an extent had the work been advanced, that it was decided to dissolve the Union in order that each denomination might have a Union of its own. At the meeting of the Cumberland Association, held in Bath Aug. 27 and 28, 1834, it was recommended in view of this decision that the churches in the association unite with the other Baptist churches in the State in organizing a Maine Baptist Sabbath School Union, and the delegates to the Convention from the association were instructed to advocate and promote this action.

Like action was taken in other associations. The delegates met in Topsham on Tuesday, Oct. 7, 1834, the day preceding the meeting of the Maine Baptist Convention, and after an interchange of views organized the Maine Baptist Sabbath School Union. It was decided not to commence work at once, however, as the Maine Sabbath School Union had not yet closed its operations. The organization accordingly was not completed until the spring of 1835, when the board met and voted to employ an agent as soon as a suitable person could be secured.

The Bowdoinham Association, at its meeting in Wayne, Sept. 23 and 24, 1835, recommended the observance of the monthly concert of prayer for Sunday-schools. Every pastor was urged "to manifest a deep interest in the Sabbath-schools connected with his own congregation," and to endeavor to encourage and benefit both "teachers and pupils by his frequent presence, his assistance and his unceasing prayers."

¹ Bullard's *Fifty Years with the Sabbath School*, p. 21.

At the annual meeting of the Union, held in Portland Oct. 6, 1835, officers were elected as follows: Alford Richardson, president; Henry B. Hart, secretary, and Byron Greenough, treasurer. They were all residents of Portland, and all were held in deserved honor. Henry B. Hart and Byron Greenough are names which the Baptists of Maine have occasion still to remember. Mr. Purket, secretary of the Massachusetts Baptist Sabbath School Union, was present at this meeting, and laid before the society a plan for a Sabbath-school convention, to be composed of delegates from the several Sabbath School Unions in New England, and Rev. Adam Wilson, Rev. J. S. Maginnis and Dea. Alford Richardson were appointed delegates to the proposed convention.

During the year that followed auxiliary unions were formed in nine associations, and depositories, where the books published by the Massachusetts Sabbath School Union, the American Sabbath School Union and the New England Sabbath School Union could be obtained, were established in Portland and Augusta. Eight of these Unions were reported in the Convention Minutes for 1836, in connection with the first annual report of the Maine Baptist Sabbath School Union, namely, the Unions in York, Cumberland, Oxford, Bowdoinham, Waldo, Penobscot, Hancock and Kennebec Associations. The whole number of schools reported was 225, with 1,471 teachers and 10,408 scholars, 192 conversions and 16,305 volumes in libraries.

Lincoln Association, in 1837, recommended the observance of the monthly concert of prayer for Sabbath-schools on the second Monday evening of every month.

At the annual meeting of the Maine Baptist Sunday School Union in 1837, it was voted to make the Union auxiliary to the New England Sabbath School Union.

Rev. Joseph Ricker was made secretary of the Union in 1841. He soon entered upon an effort to secure better statistics concerning the Sunday-schools connected with Maine Baptist churches. In a report for the year ending

September, 1842, presented in June, 1843, Mr. Ricker expressed regret that the materials for his report were so meagre, but they were much more abundant than in any preceding year. From eight associations he obtained these statistics: 137 schools, 982 teachers, 6,806 scholars, 289 conversions, and 16,460 volumes in libraries. Bowdoinham, Kennebec, Waldo and Piscataquis Associations furnished no returns. The report closed with a vigorous appeal for complete Sunday-school statistics.

Mr. Ricker's next report, presented at the annual meeting, June 17, 1844, and which was for the year ending on that date, contained statistics from thirteen associations, indicating, as the report said, "a growing attention on the part of the churches to the importance of sending up annual reports of what they are doing for the religious training of the young." The associations reporting were York, Saco River, Cumberland, Oxford, Lincoln, Penobscot, Washington, Hancock, Kennebec, Damariscotta, Waldo and Bowdoinham, and the summary was as follows: 214 schools, 1,399 teachers, 9,338 scholars, 419 conversions, and 19,770 volumes in the libraries. Of the churches in these twelve associations one hundred and nine failed to report Sunday-school statistics. There was no report from the twenty churches in Piscataquis Association. "Many of these churches are large," said the secretary "and are known to have interesting Sabbath-schools. Upon this fact we have no comment to offer. We simply submit it to this Union, and respectfully ask whether some measure cannot be devised which shall help to remedy an evil so unnecessary? If it is worth while to have any statistics whatever, it is worth while to have them from every school in the State."

This appeal seems to have had the desired effect. In the report made by secretary Ricker at the next annual meeting of the Union, June 16, 1845, there were reported¹ 266 schools and Bible classes, 1,764 teachers, 11,663 scholars and 24,955 volumes in libraries, an increase of 52

¹ The report was for the associational year ending September, 1844.

schools, 365 teachers, 2,325 scholars and 5,185 volumes. The Piscataquis Association made a report, and the statistics were the most complete that had as yet been received from the Baptist churches in Maine. Only three conversions were reported, and secretary Ricker referred to this "one painful fact." "Last year, it was our delightful privilege to record the hopeful conversion of four hundred and nineteen children and youth connected with the Maine Baptist Sabbath School Union. This year, the meagre aggregate is three only! Now the question at once occurs, Is this to be regarded as a correct index of our comparative efforts to sustain this heaven-originated institution during the two years last past? If it is, the Lord have mercy upon us, and forgive us our crying guilt. I am not anxious to abate one jot the pungency of the rebuke which the disclosure is adapted to administer. Let it cut—let it startle—let it lead to vigilant self-examination and humble prayer. But let it not discourage." How strikingly do these sentences remind us of passages that will be found in some of Dr. Ricker's later reports, when he was secretary of the Maine Baptist Missionary Convention!

But it is probable that this "meagre aggregate" was misleading. In the next annual report the statistical columns note only seven conversions and these in the Cumberland Association. But there is a foot-note with this added information, that the other associations made no provision in their tables for reporting conversions. "It is necessary to remark this," says Mr. Ricker, "or a false impression will be left upon the mind." The statistics for the year were as follows: 263 Sunday-schools, 1,847 teachers, 11,689 scholars and 26,886 volumes in libraries. The number of churches not reporting Sunday-school statistics was 115. This was Dr. Ricker's last year of service as secretary, and his report opened with these words: "In most Christian communities open opposition to Sabbath-schools has happily died away. By their own noiseless but blessed agency they have won their way to the heart

of the church, and are now thought of as a 'permanent idea,' rather than as mere temporary expedients. So general is the conviction upon this point that they everywhere meet with ready eulogists, if not with warm supporters. One indication of the disposition to regard them as a part of the settled economy of visible Christianity may be seen in the tendency to systematic and combined effort in nearly every organized branch of the church. Hardly any religious society deems its circle of means complete without a Sabbath-school in which to train their young; and in estimating their progress from time to time, this institution comes in for a liberal and deserved share of notice."

Rev. George Knox was made Dr. Ricker's successor. But though the Sunday-school had now won for itself a place among the organized agencies in our churches for the promotion of Bible study and as one of the means of bringing those within its influence to a knowledge of the truths of Christianity, a diminution of interest in the work was soon discoverable. In his first report, presented at Dover, June 16, 1847, Mr. Knox said: "The novelty of the Sabbath-school has passed away," and he expressed a fear that there was a want of interest in the work "because there is a want of novelty." His fear evidently was well-founded. The statistical reports with reference to our Maine Baptist Sunday-schools became more and more unsatisfactory in the years that followed. In 1850, nearly one-half of the Baptist churches in the State made no report on Sunday-schools.

At the meeting of the Maine Baptist Sabbath School Union in Bloomfield, June 17, 1851, Rev. Dr. Babcock, secretary of the American Sabbath School Union, and Rev. S. Souther, Jr., agent of the same society, were present and addressed the Union. They made known the purpose of the national society to undertake work in Maine as well as in other parts of the United States, and a resolution was adopted in which this purpose of the national society was

designated as "hopeful," and the agent of the Union, Mr. Souther, was commended to the churches as worthy of their confidence.

The State organization continued its existence, but its attitude was that of co-operation with the American Sabbath School Union. At the meeting of the Maine Baptist Sabbath School Union in Bangor, June 21, 1854, it was voted, on motion of Rev. S. L. Caldwell, after remarks by several brethren, that it was inexpedient to continue the organization, provided the Convention would take in charge the interests of the Baptist Sunday-schools in the State; and the secretary of the Union was requested to present the matter to the Convention at its meeting on the following day. This was done and the Convention voted "to take this subject in charge for the future." The secretary of the Convention was directed to collect Sunday-school statistics and print the same in the Minutes. A committee of one from each association also was appointed "to gather Sabbath-school statistics and to promote, as far as they may, the general interests of Sabbath-schools within their associations for the year ensuing, and to report to the Convention through their chairman or secretary."

The Maine Baptist Sabbath School Union accordingly was dissolved, and at the meeting of the Convention at which the above action was taken, "the missionary services" of the New England Sabbath School Union and of the American Sabbath School Union were made welcome in Maine, and a resolution was adopted recommending that the churches co-operate with these organizations "in their care for the uninstructed in our land."

Meanwhile the Sunday-school work of the denomination was receiving the attention of an organization, which, as the Baptist General Tract Society, was formed in Washington, Feb. 25, 1824. In 1840, this Society became the American Baptist Publication and Sunday School Society, but in 1844 changed its designation to the American Baptist Publication Society, by which it has since been

known. In 1855, the Sunday-school work of the Society was enlarged. The entire stock of Sunday-school plates, engravings, copyrights, etc., belonging to the New England Sabbath School Union was purchased. Later a Sunday-school secretary was appointed.

A still further important step forward was taken in connection with the adoption of the uniform lesson system. A movement in favor of a uniform lesson was commenced as early as 1865, but for some time it met with strong opposition. One of the earliest advocates of the proposed system was the late B. F. Jacobs, a member and prominent Sunday-school worker of the First Baptist church in Chicago. It was his earnestness and enthusiasm that secured the adoption of the International Lesson system at the great Sunday School Convention at Indianapolis in April, 1872. The American Baptist Publication Society from the first entered heartily into the new movement. Zion's Advocate, with the opening of 1873, provided for its readers each week notes on the International Lesson. The first reference to these lessons in the Minutes is to be found in the record of the meeting of the Cumberland Association at Brunswick, Aug. 26 and 27, 1873, in which is found the following: "The experience of a year's use of the International Series of Lessons in our Sunday-schools leads us to the conviction that their continuance will be one of the best methods for deepening a lively interest in Bible study. We would also indorse the candid expositions of these lessons that appear from week to week in Zion's Advocate, and commend them to all our Sunday-school workers."

Since the Union of the Maine Baptist Missionary Society and the Maine Baptist Convention no year has passed in which, at the annual meeting, Sunday-school interests have not received some attention. Under the auspices of the Convention Sunday-school institutes have been held in different parts of the State. Some of the associations at times have had a Sunday-school secretary. In recent years much help and inspiration have come to us from the

New England District Secretary of the American Baptist Publication Society, Rev. C. H. Spalding, D. D., who has visited our associations and Conventions in the interest of our Sunday-schools.

The following exhibit of the membership of our Maine Baptist Sunday-schools from 1875—the year in which the reports of our Sunday-school work commence to appear—sets forth the growth of the Sunday-school membership in our churches.

1875,	15,521	1890,	18,843
1876,	16,394	1891,	18,380
1877,	17,702	1892,	18,072
1878,	17,131	1893,	16,789
1879,	16,040	1894,	17,713
1880,	16,608	1895,	17,909
1881,	16,463	1896,	19,203
1882,	16,528	1897,	18,922
1883,	16,121	1898,	18,504
1884,	16,786	1899,	18,077
1885,	15,706	1900,	17,402
1886,	16,461	1901,	18,072
1887,	16,493	1902,	17,174
1888,	15,749	1903,	19,355
1889,	17,340		

CHAPTER XIX.

TEMPERANCE REFORM.

The prevalence of intemperance at the opening of the nineteenth century awakened the deepest concern on the part of many good men in all parts of New England. In Maine, as elsewhere, the custom of rum-drinking was constantly in evidence. Dr. Ricker has not stated the facts any too strongly in his reminiscences: "It was quite the exception, when the entrance or exit, the birth or burial, of any poor mortal transpired without the friendly offices of the rum bottle. Its aid was invoked alike to assuage grief and augment joy. At the raising of buildings, the harvesting of hay, the husking of corn, the music of wedding bells, the sad notes of the funeral dirge, the dedication of churches, the ordination of ministers, the voting precincts of citizens, the mustering of the soldiers for drill and duty, the annual recurrence of the nation's birthday, in a word at all merry-makings, and, indeed, on all social occasions, whether merry or mournful, its presence was anticipated as a matter of course, and its absence regretted if inevitable, and resented if intentional. Did the pastor call? The decanter, sideboard or no sideboard, was set forth to give cheer to the occasion. Was a man elected to office? The treating of the crowd was a forfeit he must pay, or be called mean. Was one melting with heat? Rum or its equivalent was the sovereign remedy. Was he freezing with cold? The same antidote was prescribed with a sublime disregard to consistency."¹

The New Hampshire Association, with which our Baptist churches in York county were connected at an early period, held its annual meeting in Northwood in 1793. In

¹ Personal Recollections, pp. 51, 52.

the Minutes occurs this record: "Whereas it has been of late the practice of some persons to set up grogshops near the meeting-house where the association is held, Voted, that we disapprove of such practice and that application shall be made to the selectmen of the town where the association shall meet in future to use their influence to prevent such conduct." These annual gatherings called together crowds of people,¹ many of whom had no interest in the meetings, and the rumseller found opportunity for his nefarious traffic. The state of things was no better in the District of Maine. At the meeting of the New Hampshire Association in Sanford, in 1803, attention was again called to the evils connected with liquor selling in connection with the meetings, and the question was asked: "Whether something may not be done to prevent the riot and tumult that has heretofore been at our associations?"

The sale of liquor in that early time was generally considered as respectable as the sale of any other commodity. In fact, liquor was one of the principal commodities, and it was everywhere in evidence in stores, vessels, wagons. It was wanted everywhere, and men were busily employed in procuring it and in furnishing it to their customers.

But there were those who saw the evil results of intemperance—that it was a curse in many a home, undermining the morality of its members and bringing misery and degradation in its train. Here and there a warning voice was uplifted against excessive drinking. Rev. John Tripp, pastor of the Baptist church in Paris, prepared the Circular Letter for the Bowdoinham Association in 1806. In it he called attention to the proper training of children. He said it was necessary to instruct them not only in things of a religious nature, but also in those which concern their general conduct in life. Several things he mentioned as requiring attention "in this degenerate age"; and first he would guard the minds of the young "against excessive drinking, a habit which prevails to the utter ruin of many, and the injury of millions." This is the earliest

¹ At the association at Parsonsfield, in 1801, two thousand persons were present.

word in behalf of temperance reform which is to be found in our Baptist annals in Maine. But having uttered this note of warning, Elder Tripp remembered the drinking habits of his hearers, and he added : "But, brethren, let it ever be remembered that our instructions will go but little way in the education of our children, without we enforce the same by example ; therefore it is necessary that we do before them the things which we inculcate by words. . . . Shall we then teach them to be sober and temperate and not be so ourselves?"

Total abstinence at that time was not advocated. It was against "excessive drinking" only that the words of the reformer were aimed. But the ravages of rum-drinking continued. The example of the moderate drinker was without force with those who had become the slaves of a burning appetite. More and more it was evident that there must be a separation between the church and the world in this matter, and the exhortation was directed to church members to keep away from the saloon and all places where intoxicating liquors were sold. At the meeting of the Lincoln Association, held in Vassalborough Sept. 20 and 21, 1820, the Circular Letter prepared by Oakes Perry, a member of the Second Camden church, was approved by the association. In it Mr. Perry made this statement : "Much is said and done to stop the progress of intemperance. Well, you resort to the retailing shops and associate with the ungodly in their vain conversation and drinking, and by your example strengthen the bonds of the wicked ? A train of evils follows the drunkard not necessary to enumerate. It opens the door to every vice. Will you, then, who profess to be the followers of Him 'who went about doing good,' by your example say to the intemperate who is destroying his property, his credit, his health, the peace of his family and his precious soul, that drinking in those shops is a commendable practice ? 'Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light.' To

those who are engaged in trade for a support, we recommend to desist from disseminating this baneful liquid through the land, especially the shameful and wicked practice of dealing it out in small quantities to be drunken in your shops, thereby destroying many souls, the peace of families, disregarding the good laws of the land, and the authority of Jehovah, who commands obedience to rulers.” This is an early exhortation with reference to temperance reform. It testifies to the fact that inside of the church, as late as 1820, there was need of such an exhortation to Christians, and the exhortation was not withheld. Neal Dow, who was as familiar with the facts as any one, says: “The temperance reformation in Maine was born in the church. In its infancy it was almost wholly dependent upon religious leaders and teachers. In the days of its youth and young maturity it was stimulated, encouraged and sustained by the same powerful agency. It never could have attained the height it afterwards reached but for that early and continued assistance of godly men and women.”¹

Objections to the “shops,” or saloons as we would now say, were continued and intensified. At the Cumberland Association, held in Hebron Sept. 30, 1824, a motion was made by Dea. Low of Bath, that the association from a consideration of the enormous evils “which result from the intemperate use of ardent spirits” should recommend to all the churches in the association that they be on their guard against an enemy which is committing such dreadful ravages in the community. “The mover had in view not only the danger of an excessive use of strong liquors in families, in social visits, or on public occasions, but wished that the practice of retailing spirits to be drunk in shops might be discountenanced.”²

The association at this session not only voted that in view of the alarming prevalence of intemperance the

¹ Reminiscences of Neal Dow, p. 198.

² Minutes of Cumberland Association for 1824, p. 7. A like resolution was adopted by the Eastern Maine Association at Eastport in 1825.

churches should take the subject into serious consideration, and adopt such measures as they may deem proper, but it also voted that "the use of spirituous liquors at their annual meetings be discontinued." It was added in the Minutes, "a word to the wise is sufficient."

There is an item in the Minutes of Bowdoinham Association for 1824 which is significant. It is in the form of a note with which the report of the association closes: "We have learned, with much pleasure, that the inhabitants of Jay voted in town meeting that no spirituous liquors should be sold around the meeting-house during the session of the association, and that persons were appointed to carry this vote into effect. To this prudent and very commendable measure was owing no doubt in a considerable degree the uncommonly good order observed during the whole meeting. May other towns imitate this laudable example on all similar occasions."

But there was still need of the warning voice. The Eastern Maine Association, at its meeting in Eastport Sept. 15, 1825, took the following action: "That in view of the enormous evils which result from the intemperate use of ardent spirits, our churches should be requested to be on their guard against an enemy which is committing such dreadful ravages in the community."

The need of organized effort in temperance reform was now evident. Neal Dow says that the first society organized in Maine which adopted the pledge of total abstinence from "distilled" spirits was in 1827, in the town of New Sharon. Rev. Sylvanus Boardman, father of the missionary, George Dana Boardman, was pastor of the Baptist church in New Sharon at that time, and doubtless took his place—probably at the head—in the little band which within a year had increased from ten to seventy members. At the meeting of the Bowdoinham Association, which was held in Bloomfield, Sept. 25, 1828, Mr. Boardman was present, and the following resolution adopted by the association, "Resolved, That this association approve of the measures in operation for the suppression of intem-

perance, and cordially recommend to our churches *entire abstinence*, except in cases of medicine, as the grand secret of success," was doubtless presented by him in view of the work in temperance reform accomplished at New Sharon along the line of total abstinence.

The organization of these total abstinence societies continued during the next two or three years. "In almost every instance," says Neal Dow, "the leading men in these societies were clergymen. It is not too much to say that without their aid the great reformation would have been postponed for years, if indeed it could ever have reached the point to which it attained through their assistance in a comparatively short time. Most of the societies formed at this period were content to make the test of membership a pledge to abjure 'ardent' spirits. But here and there were to be found those taking the more advanced position in favor of total abstinence. This was generally done under the leadership of some man of God who enforced upon the members of his church their duty, nay, showed them that it should be their pleasure to adopt even what they did not deem in their own cases to be needful for their own safety, or to abandon that which they did not view as in itself a wrong, if by such sacrifice they might do good."¹

Bowdoinham Association, in 1829, reaffirmed its position with reference to total abstinence by adopting the same resolution which was passed by the association in 1828. York Association, at its session in Shapleigh in 1829, adopted the following resolution: "That the evils arising from the use of ardent spirits far exceed the amount of good derived, and that we earnestly recommend to the churches to continue and increase their exertions for the promotion of temperance by endeavoring to persuade professors of religion and others to dispense with the use of intoxicating liquors, except when prescribed by a physician as being needful, and that our churches make it a subject of conversation when they receive members."

¹ *Reminiscences*, pp. 201, 202.

The question had evidently arisen whether persons should be received to church membership who were not ready to adopt the principle of total abstinence. Lincoln Association, at its session in Nobleboro in 1829, took the following action : "Resolved, That this association views with deep anguish and detestation the evil practice of drinking intoxicating liquors by members of our churches ; therefore Resolved, That we will not keep spirituous liquors in our houses, nor drink any ourselves ; and we also recommend to our constituents, and all Christians, the entire disuse of it except by prescription of a physician and for medical purposes."

In line with this action was that of the Maine Baptist Convention in 1829—the first action taken by the Convention with reference to temperance reform : "Resolved, That we earnestly recommend that all persons, and especially professors of religion, totally abstain from the use of inebriating liquors."

In 1830, the York Association met at Lyman, and the members were ready to take an advance step in the movement for temperance reform. The following resolution was adopted : "That the success which has attended the exertions of the friends of temperance among us calls for gratitude to God, and should stimulate us to perseverance in endeavoring to eradicate from among us a habit fraught with so much evil, and with such destructive consequences, as the use of ardent spirits. We therefore recommend to our brethren to refrain from the use of intoxicating liquors, except when prescribed as a medicine by *temperate* physicians, and also from supplying them for others except in the above case any way whatever 'lest they be partakers of other men's sins.'" The letter of the Baptist church in South Berwick contained this temperance item : "We trust that we are a temperate church, for we believe we have not one brother who is not conscientiously opposed to the use of ardent spirits in the prosecution of his worldly business. We would not knowingly receive to our fellowship anyone who thinks it right to

drink rum even moderately." There is this "General Remark" in the Minutes of the York Association this year: "The town of Lyman, it is understood, did themselves the honor to pass a vote that no ardent spirits should be sold on the days of the association anywhere within one mile of the place of worship; and we are happy to state that nothing like a concourse of idlers was to be seen anywhere in the vicinity."

In 1830 and 1831, there were revivals in many of the Baptist churches in Maine. In York Association, at South Berwick, in 1831, the "obvious fact" was recognized in a resolution that these revivals of religion had come "in the track of the temperance reformation," and it was accordingly "Resolved, That Christian professors, who can practice total abstinence from the use of ardent spirits without much self-denial, may find sufficient reasons for such abstinence in its salutary influence on our physical and mental powers, and in the deduction it will make from our current expenses, and the consequent increase in our means of charity; and that Christian professors who find that such abstinence will cost them much self-denial, have additional reasons for the *immediate* adoption of the practice."

This action of the York Association seemed so eminently fitting that the same resolutions were adopted by the Cumberland Association at North Yarmouth in 1831.

At the York Association at Sanford, in 1832, the churches were "urged to become temperance societies." The reading of the resolution was followed by stirring addresses. "Mr. G., an old gentleman of about seventy, urged the entire banishment of the liquid fire, alleging that it was not on the whole advisable or desirable to use it as a medicine—that he did not consider it any alleviation of the infirmities of age, and at any rate he was determined to have nothing to do with so destructive a plague." The remark was added by the clerk of the association: "There is abroad an irrepressible spirit of opposition to the manufacture, traffic and use of ardent spirits, and it is rapidly

pervading the churches of this association ; it will not, it cannot rest until the foe is prostrate."

A resolution adopted by the Eastern Maine Association, in 1832, set forth "the imperious duty" of every professor of religion "to spare no exertions until it shall be considered disreputable to import, distill, retail, drink, or have anything to do with inebriating liquors, except when prescribed as a medicine by a temperate physician." This resolution was again presented and adopted in 1833.

Temperance meetings were now frequently held, but they were not largely attended, and they did not attract much attention. March 31, 1833, the Portland Young Men's Temperance Society was organized. Neal Dow was one of those who were interested in the organization of this Society. He, with some others, desired to have the pledge include total abstinence from the milder forms of intoxicants as well as from "ardent spirits," but the majority were not ready for this action. It is a matter of interest that Henry W. Longfellow was one of the members of this Young Men's Temperance Society in Portland.

But the churches were still active in the work of temperance reform. The York Association, which met at Wells June 12 and 13, 1833, by the rising of nearly every person in the house, adopted the following : "Whereas, we consider the manufacture, vending and drinking of ardent spirits as a great moral evil, and that most of the cases of the discipline of the members of our churches arises directly or indirectly from its use, and as tending to continue the poverty, crime, wretchedness and ruin brought upon our happy country by intemperance ; also as increasing the difficulties of giving our children a virtuous education and preparing them for usefulness in time, and happiness in eternity, Resolved, That [the members of] this association are deeply penetrated with the importance of more energetic measures to purify our churches from the use and traffic of ardent spirits, and we earnestly entreat the churches to adopt immediate measures to make this whole body a temperance society on the

principle of total abstinence." The Penobscot Association, at its meeting in Corinth, September 11th and 12th, took almost identical action. At the meeting of the Cumberland Association in Portland, Aug. 28 and 29, 1833, in view of what had "been done among our churches for the cause of temperance," the following resolutions were adopted: "Resolved, That the manufacture or use of ardent spirits, or the traffic in the same, except for purposes connected with medicine or the arts, is an immorality, and ought to be received and treated as such through the world. Resolved, That this immorality is inconsistent with a profession of the Christian religion, and that those who have the means of understanding its nature and effects, and yet continue to be engaged in it, ought not to be admitted as members of our churches. Resolved, That in the opinion of this association, those members of Christian churches who continue to be engaged in the manufacture, use or traffic of ardent spirits, except for the purposes already specified, are acting in opposition to the principles and precepts of the Christian religion."

These are clear, distinct utterances, and they mark the advanced position which our Baptist churches in Maine were now prepared to take. The Maine Baptist Convention met in Readfield Oct. 9 and 10, 1833, and adopted resolutions of a like import, adding this recommendation: "That it be earnestly recommended to all the churches connected with this body to deliberate prayerfully upon the question whether they ought not to take some efficient measures to purify themselves from the evil of intemperance, and where such measures are taken, to report their success at the next meeting of their respective associations."

At the meeting of the Bowdoinham Association at Fayette, Sept. 24 and 25, 1854, a resolution was passed declaring "the ordinary use of ardent spirits in any quantity," "a species of self-destruction," "contrary to the spirit of the gospel," and "a sin in the sight of God," while the Circular Letter, by Rev. S. Fogg of Winthrop, took the

ground that those churches which stand aloof from the cause of temperance and countenance intemperance by temperate drinking cannot expect a revival of religion; also that "those individuals in the church who use it as a common drink, and sell or give it to others, may never expect to enjoy, while pursuing this course to any considerable degree, the incomes of the Holy Spirit."

When Maine became a State, in 1820, the first legislation enacted was in harmony with the Massachusetts laws relating to the liquor traffic. The first law of Maine's own enactment, approved March 20, 1821, was a license law, and similar to the existing statute in Massachusetts. In accordance with its provisions, licensing boards in the several towns might license as many persons of "sober life and conversation," and suitably qualified, as they deemed necessary. The license fee was six dollars. This law was amended from time to time, and in 1829 it was enacted that "no license granted as aforesaid shall authorize the sale of wine, spirituous or mixed liquors, part of which is spirituous, to be drunk in the store or shop of any victualer or retailer." In taverns, however, it was still allowable to sell liquors to be drunk on the premises. In 1830, an act was approved making the cost of a license to sell liquors to be drunk on the premises six dollars, and that of a license to sell liquors not to be drunk on the premises three dollars.

But in 1834, after twelve years of unsatisfactory experience, all former legislation was repealed, and a new law was enacted making the license fee one dollar. There was no restriction upon the sale of cider, beer, ale, etc. "No person was to be allowed to drink to drunkenness or excess in any licensed shop, nor was liquor to be sold to any minor or servant, under pain of incurring forfeiture of the bond. Notices were to be given, as under former laws, of persons who were addicted to the use of strong liquors, and licensed persons who sold to such were to forfeit the penalties of the bond."¹

¹ Reminiscenses of Neal Dow, p. 228. The licensees were to give a bond of \$300 to observe the requirements of the law.

But the evils of intemperance continued, and the need of a more effective organization on the part of the advocates of temperance reform was recognized. A State organization was formed in February, 1834, at Augusta. It did not make total abstinence a test of membership, but sought "the promotion of sobriety and temperance among the people." In other words, its voice was for moderation in the use of intoxicating drinks. At the annual meeting of this society, held in Augusta Feb. 2, 1837, it was proposed to make total abstinence, not only from "ardent spirits," but from the milder alcoholic liquors, a prerequisite for membership. Ex-Gov. King, who was president of the society, and other prominent members were opposed to any such action. "They took the ground that there was a Bible warrant for the use of wine; that harm was sure to come to the temperance cause from the adoption of a proposition so generally regarded as unwise and fanatical."¹ These views prevailed, and the advocates of total abstinence withdrew and organized, in "the public meeting-house at Augusta," the Maine Temperance Union. Abner Coburn of Bloomfield, afterward governor of Maine, was one of those who assisted in organizing this new temperance society. In the new organization Neal Dow, Lot M. Morrill and Gen. Samuel Fessenden were active members. Among the resolutions adopted at the first meeting of the Union was the following: "Resolved, That the subject of petitioning the Legislature for prohibiting, under suitable penalties, the sale of intoxicating liquors as a drink be recommended for discussion at the next meeting of this society."

So far as is known, this was the first recorded public utterance in favor of prohibition in Maine, and from that time prohibition as a restrictive measure had its earnest advocates—an advocacy that resulted in the enactment of the prohibitory law in 1851.

In the Legislature that year Gen. Appleton advocated the principle of prohibition, and in the following year,

¹ *Reminiscenses of Neal Dow*, p. 233.

in his inaugural address to the Legislature, Gov. Kent called attention to the importance of putting such "a seal of reprobation" upon the traffic in ardent spirits. When the Maine Temperance Union met in Augusta, Feb. 7, 1838, after considerable discussion, the following resolutions were adopted: "Resolved, That a committee of one from each county be raised to appear before the committee of the Legislature which has under consideration the license law. Resolved, That this committee be instructed to advocate the passage of a law by the Legislature prohibiting under suitable penalties the sale of all intoxicating liquors as a drink." This committee attended to its duty, but prohibition was not enacted. Its importance, however, was more and more widely acknowledged in temperance circles in the State.

When the Bowdoinham Association held its annual meeting at Leeds, Sept. 24, 25 and 26, 1839, Rev. W. O. Grant introduced resolutions on "Our Country," in which the first distinct note in favor of prohibition was sounded in our Baptist associations in these words: "That the manufacture and use of all intoxicating drinks be legally suppressed, and that these alarming and formidable obstacles in the way of our country's peace and happiness, and the success of the gospel, may be removed forever."

The advanced temperance people in the churches connected themselves with the Maine Temperance Union, which at its meetings emphasized the importance of a law prohibiting the sale of intoxicating liquors as a beverage.

In 1841, came the great Washingtonian movement. In this movement moral suasion was made prominent. The Maine Temperance Union hailed it as the dawn of a brighter day, and at the meeting of the Union in 1842, a resolution advocating prohibition was laid on the table. In the following year, however, after a warm discussion, the following resolution was adopted: "Resolved, That while moral suasion shall continue to be urged upon those engaged in the sale of intoxicating drinks, we are con-

strained to regard them as offenders against the good and wholesome laws of the land, and can see no reason why they as well as other offenders should not be held amenable to those laws.” But the battle was not yet won. The advocates of prohibition and the advocates of moral suasion in the Maine Temperance Union continued the discussion at its annual sessions. At the meeting held in Augusta, June 24, 1846, the resolutions adopted took strong ground in favor of prohibition, and it was voted that “Gen. Appleton, Neal Dow and John T. Walton be requested to appear before the legislative committee on license laws to represent the views and wishes of the thousands of our State who have asked by their petitions the passage of a law which shall effectually close up the drinking houses and tippling shops.” Such a law was passed by a vote of eighty-one to forty-two in the House, and twenty-three to five in the Senate, and the law was approved by Gov. Anderson Aug. 7, 1846.

Many of the advocates of temperance reform were not entirely satisfied with the law as enacted. At the Cumberland Association, which met in New Gloucester Aug. 25, 26 and 27, 1846, a resolution was adopted to this effect, that as citizens of the State they would use all proper efforts to carry into effect the recently-enacted law for suppressing the sale of intoxicating liquors, “holding ourselves at the same time ready to co-operate in all proper measures to procure such amendments to the law as experience may prove needful.” It was evidently believed that some amendments would be found necessary. The resolution adopted by the Bowdoinham Association, which met at East Livermore Sept. 23 and 24, 1846, contained no reference to amendments, but rang out loud and clear as follows: “Resolved, That we regard the recent law passed by our Legislature, restricting the sale of ardent spirits, as indicative of sound temperance principles in the State, and that we are bound to do all in our power to secure universal obedience to it.”

Amendments were made to the new law by succeeding Legislatures, but they were for the most part along the line of increased penalties for the violation of the law. More and more prohibition became a disturbing element in the politics of the State. Its friends very naturally desired to make the provisions of the new law as effective as possible, and it was found necessary to have as members of the Legislature men who were favorable to such legislation. In all parts of Maine the issue was squarely made in town, city and State elections. In Portland, in 1851, Neal Dow was elected mayor of the city, and in his inaugural address he gave expression to his well-known views: "I have good reason to believe," he said, "that a very large majority of the people of this city and of the State are in favor of the adoption of some effectual measures for the suppression of a business which is at war with every principle of humanity and enlightened patriotism, and which violates the law of God as well as the law of the land. . . . In the larger towns and cities in this State, no decisive movement can be made to suppress the numerous drinking houses and tippling shops by which they are infested without the enactment of a law for that purpose which shall be sufficiently stringent in its provisions and summary in its processes to effect its objects."

It is evident from these words that the law of 1846, even as amended from time to time, was not regarded as satisfactory by the advocates of prohibition. A new law was drafted by Mr. Dow, and presented in the Legislature, which was strongly Democratic. It came up for action May 29, 1851, and was passed to be engrossed in the House on that day by a vote of eighty-one to forty. In favor of the bill were forty-two Democrats, thirty-one Whigs, and eight Free Soilers; opposed to it were twenty-five Democrats and fifteen Whigs. In the Senate on the following day the vote was eighteen in favor of the bill and ten opposed, divided politically as follows: for the bill, fourteen Democrats, three Whigs and one Free Soiler;

against it, ten Democrats. The bill received the approval of Gov. Hubbard June 2, 1851.

In all the movements that led up to this result the members of Baptist churches in Maine had a deep, abiding interest and their satisfaction in the enactment of the prohibitory law of 1851 found expression at the meetings of the denomination that followed. The Cumberland Association, at its meeting in Auburn, Aug. 26, 27 and 28, 1851, adopted the following: "Resolved, That we sympathize with the friends of temperance generally in hailing with deep interest the new law for the suppression of the sale of spirits, passed by the Legislature of this State at its last session, and we hope that all will endeavor to use it to the best possible advantage, until the nefarious traffic in spirits is entirely broken up."

The Penobscot Association, which met at Bradford Sept. 9, 10 and 11, 1851, passed the following resolution: "Resolved, That in the opinion of this association, the law of this State, prohibiting the traffic in ardent spirits, is, in its essential character and provisions, demanded by the best interests of the people, and conformed to the principles of Christian righteousness; and that all good and Christian men be urged to give it their cordial and active support."

Oxford Association, which met at Bridgton Sept. 17 and 18, 1851, adopted the following: "We hereby express our strong approval of the anti-liquor law, lately enacted by the Legislature of the State, and we recommend to all the members of our churches to sustain it, as the last hope of thousands who are suffering by unholy traffic in spirituous liquors, which has been so largely carried on by men who neither fear God nor regard man."

Bowdoinham Association, at Leeds, Sept. 24 and 25, 1851, took the following action: "Resolved, That the law passed at the recent session of our Legislature for the suppression of the traffic in intoxicating liquors deserves the hearty approval of every Christian and good citizen."

The good effects of the law were soon apparent. There was a diminution of crime and pauperism in the State. For the first time since their erection the county jails of Kennebec and Oxford were empty. The law was found to be a practical working law, and when the Legislature of 1852 met there was no attempt to repeal it.

The general feeling was expressed at the meeting of the Maine Baptist Convention in Bath, June 15, 16 and 17, 1852: "Resolved, That the Legislature of the State in the enactment of the law known as 'The Maine Liquor Law,' has furnished occasion for hearty rejoicing; and the successful operation of the law during the year since its enactment has awakened confident hopes in regard to the suppression of intemperance."

When the Legislature met in 1853, Gov. Crosby, in his inaugural address, said: "I am not aware that any further legislation upon the subject [of temperance] is contemplated. If it is, I can only invite you to give it the calm and deliberate consideration to which a subject matter of such magnitude, involving principles so important and consequences so momentous—the moral welfare and civil rights of a people—is entitled. But I would here, as elsewhere, in the name of humanity, forbid the banns between temperance and religious sect or political party." At a State temperance convention, held in Augusta soon after, Neal Dow, responding to the governor's suggestion, offered the following resolution: "Resolved, That the banns be forbidden between rum and religion and politics of every party and every sect, and, in the name of God and humanity, that a union be proclaimed, holy and indissoluble, of affection as well as of necessity, between temperance, religion and politics of every party and of every sect."

The amendments made to the prohibitory law by the Legislature of 1853 were in the line of increased efficiency. But the opponents of the law were active in their endeavors to overthrow it. At the meeting of the Lincoln

Association in St. George, Sept. 21 and 22, 1853, the voice of the churches found expression in the following resolutions which were adopted: "Resolved, That we recognize the hand of God in the enactment and successful working of the Maine Liquor Law, and bless his name for the evidence we have that it is deeply seated in the hearts of the people. Resolved, That while wicked men oppose it, and spare no efforts for its overthrow, it is especially incumbent upon Christians to sustain it by their prayers in the closet, their example in life, and their votes at the polls. Resolved, That the result of our recent State election is an overwhelming demonstration in favor of the Maine Law and a stern and startling rebuke to those designing political demagogues who would erase it from our statute book."

Penobscot Association, which met at Kenduskeag Sept. 5, 6 and 7, 1854, after an expression of thankfulness to God "for the enactment of a prohibitory law," "Resolved, That in the coming election we will give our votes only to such gubernatorial and legislative nominees who are well known as having given unmistakable assurance that the Maine Law shall have their unqualified support." This was unanimously adopted by a rising vote.

Opposition to the law, however, continued, and in Portland, June 2, 1855, developed into a riot, in which one rioter was killed and three or four wounded. Misrepresentations as to the cause of this riot were used in all parts of the State in opposition to the prohibitory law, and these were very effective in the political campaign that followed. The result was the election of a Legislature which, early in 1856, repealed the prohibitory law and enacted a license law in its place.

But the friends of temperance were not disheartened. At the meeting of the Maine Baptist Convention, which was held in Rockland June 17, 18 and 19, 1856, the following action was taken: "Resolved, That our interest in the subject of temperance among the people of this State continues unabated; and that we regard a prohibitory law as

one great measure for the suppression of intemperance, and are ready to unite in all wise and efficient endeavors to secure the establishment of such a law in this commonwealth." The people of Maine were soon of this opinion. The Legislature, early in 1858, enacted a new prohibitory law by a vote in the Senate of twenty-four to one, and in the House of one hundred and four to twenty-seven. This law received the approval of the governor, and was submitted to the approval of the people at a special election. The issue presented was "The Prohibitory Law of 1858" or "The License Law of 1856." This action was unnecessary, as the law would have been operative whatever the vote of the people, but the law received an endorsement which brought confusion to its opponents. The vote was 28,855 in favor of prohibition and 5,912 in favor of license. So manifest was the approval of the principle of prohibition by the people of Maine that organized opposition to the law now ceased. The battle had been fought and won, and in this battle the Baptists of the State, as we have seen, had arrayed themselves strongly on the side of prohibition.

But although the battle had been won, eternal vigilance was still necessary in order to meet the efforts of those who in various ways sought to make the law of no effect. It was at length thought by many of the prominent advocates of prohibition in Maine that an added step forward would be taken by removing prohibition from politics and giving it a place in the constitution of the State. An amendment was consequently prepared, and this received the endorsement of the Baptists of the State in their annual associational and anniversary meetings. One of the resolutions presented and adopted at the meeting of the Maine Baptist Missionary Convention, Oct. 4, 1882, commended heartily "the effort to secure a constitutional amendment, which shall utterly prohibit all traffic in intoxicating liquors." The resolution submitting the prohibitory amendment to the people of Maine was adopted by the Legislature Feb. 21, 1883, and the amendment was

accepted by the voters of the State Sept. 8, 1884, the vote being three to one in its favor. At the meeting of the Maine Baptist Missionary Convention, held at Houlton Oct. 8, 1884, action was taken recognizing "with devout thanksgiving to God the temperance sentiment in our State indicated by the adoption of the constitutional amendment, making the prohibitory law a part of the organic law of the State."

It is still, however, found necessary to insist that the sworn officers of the State, whose duty it is to execute the laws, shall be faithful. It is an encouraging fact that in Maine as a whole there has been a more rigid enforcement of the prohibitory law in the past few years than at any previous time, certainly for a long while. Such an enforcement, as might be expected, is conducive to the peace and prosperity of our people. It is sometimes said that prohibition does not prohibit. Of course it prohibits, but the statement is made with the meaning that the law does not wholly prevent the sale of intoxicating liquors in Maine. No law against crime in our State wholly prevents crime. The prohibitory law is a restrictive measure, and the great body of the people of Maine are of the opinion that it is the best restrictive measure that has as yet been enacted for the suppression of the liquor traffic. All temperance action in our Conventions and associations in recent years furnishes abundant evidence that in that conviction the Baptists of Maine still abide.

CHAPTER XX.

ANTI-SLAVERY AGITATION.

The condition of the slaves in the Southern States early received the attention of the Baptists of Maine. Organized efforts at the North in behalf of the slave were first made by the American Colonization Society, formed at Princeton, N. J., in 1811. In our Maine churches there were those who gave to that organization their prayers and financial support. At the meeting of the Bowdoinham Association at Greene, Sept. 24 and 25, 1829, it was recommended to the churches connected with the association that they "observe the Fourth of July in a religious manner, and that a collection be made to aid the object of the Colonization Society." This Society received a more formal endorsement at the meeting of the Maine Baptist Convention in Warren, Oct. 10 and 11, 1832. Rev. Mr. Pearl, agent of the Colonization Society, was present, and the business of one of the sessions was suspended in order that he might address the Convention. After the address the Convention expressed its approval of the efforts of the Colonization Society "for the amelioration of the condition of the people of color now in the United States," and promised to co-operate with the agent of the Society in promoting this object.

For a number of years anti-slavery sentiment found expression in pledging co-operation with the American Colonization Society, which was supported by the best men in Virginia and Kentucky as well as in the North. Its aim was gradual emancipation and the nationalization of the colored people on the coast of Africa as a Christianized republic. In South Carolina and other Southern States, however, opposition to these aims was developed

as antagonistic to the permanence of slavery in the United States. The agents of the Society were arrested and imprisoned. This not only intensified the feeling at the North against slavery, but made advocates for immediate emancipation. Garrison characterized the whole scheme of colonization as a conspiracy against the rights of the colored people, and through his paper, the *Liberator*, denounced slaveholding as a sin against God and humanity. The American Colonization Journal, in its issue for October, 1830, had "An Appeal to South Carolina," which told the story of the situation at that time and is historically significant.

So far as is known, the first anti-slavery society in Maine was organized in Hallowell, Nov. 18, 1833, in the house of Dea. Eben Dole. Prayer was offered by Dea. James Gow. The constitution adopted by this society asserted the rights of man, the atrocious wickedness of slavery, and "the duty to obey God and let the oppressed go free." Moral means were to be used in promoting the objects of the society. What was sought was "the thorough instruction of the people of the whole country, the improvement of the free colored people, and abandonment of prejudice on account of color."¹ Other similar societies were organized in various places.

Baptists were prominent in this agitation. At the Kennebec Association, held in Sidney Sept. 3 and 4, 1834, a committee on slavery was appointed, of which Prof. Calvin Newton was chairman. This committee made the following report which was accepted: "That slavery is a fearful violation of the will of him who has created all men free and equal; that in our own land it imposes a mighty barrier to the coming of our Lord's kingdom; nay, that at this moment it is causing the wrath of Almighty God to be impended over us as a nation; and that, unless speedy and suitable measures are taken for the removal of this evil, we have reason soon to expect the most calamitous and tremendous results from divine interposition."

¹ Anti-Slavery History, Willey, p. 44.

Interest in the slavery question in the State increased so rapidly that a call for a convention to form a Maine Anti-Slavery Society was issued Aug. 16, 1834. All anti-slavery societies and friends of immediate emancipation were invited to meet in Augusta on the third Wednesday in October, and "unite in fervent prayer to Almighty God to direct and bless our efforts to abolish slavery throughout the land." The convention met October 15th. Representatives of the several denominations in the State were present. Rev. David Thurston of Winthrop was chairman of the convention. Prof. Calvin Newton of Waterville College was a member of the executive committee. The fundamental principles of the Society, as announced in the constitution, were "that slaveholding is a heinous sin against God, and, therefore, that immediate emancipation, without the condition of expatriation, is the duty of the master and the right of the slave." It was the aim of the Society to do what it could "by moral and religious means, and by no other, to secure the immediate and entire emancipation of our enslaved brethren and sisters." "This Society," it was stated, "will encourage and promote the intellectual, moral and religious improvement of the free people of color, and, by correcting prevailing and wicked prejudices, endeavor to obtain for them, as well as the enslaved, an equality with the whites in civil, intellectual and religious privileges, but will never countenance the oppressed in vindicating their rights by physical force." Among the Baptists who participated in this meeting and signed the constitution, besides Prof. Calvin Newton, were Rev. Arthur Drinkwater and Rev. T. B. Robinson. George Thompson, the English anti-slavery advocate, was present and addressed the convention. He also visited Waterville and made one of his thrillingly eloquent addresses there.

The meeting of the Bowdoinham Association in 1834 was held in Fayette September 24th and 25th. Mr. Phelps, an agent of the Anti-Slavery Society, was present and delivered an address. The following action was taken:

“Believing that God has made of one blood all nations of men, and has endowed all with certain inalienable rights, among which are life, liberty and the pursuit of happiness, and consequently to hold property in man, as in any merchandise or article of traffic, is utterly repugnant to the laws of God and common justice; and whereas, two millions of our fellow men are held in abject slavery by this nation, and considered by their masters in the light of property, therefore, Resolved, That we consider slavery, as understood in this nation, a great moral evil; that we deprecate the judgments of a righteous God, to which the sin of slavery exposes our beloved country; that it is the duty of every Christian and philanthropist to enlighten the public, by all prudent means, on the evils of slavery and endeavor to effect an immediate emancipation of all the slaves in this nation.”

The Eastern Maine Association at Cherryfield, Sept. 3 and 4, 1834, adopted the following: “Resolved, That the slavery of upwards of two millions of American citizens in the United States is a sin of fearful magnitude, and demands for its overthrow the united and vigorous exertions of all who love their country and the religion of Christ.”

Clear, strong convictions were held by those who passed these resolutions. The sin of slavery they saw, and there was a vision of the terrible judgments of a righteous God on account of slavery. It was as if they foresaw the mighty scourge of war, and as if already the thought was in their minds to which Lincoln in his second inaugural gave expression: “Yet if God wills that it continue until all the wealth piled by the bondman’s two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said that the judgments of the Lord are true and righteous altogether.” Certainly the thought of divine judgment was in their minds, and they

stood aghast at the prospect of impending national disaster because of the sin of slavery.

As the anti-slavery movement gained in strength, opposition to it was manifested, and this was so strong in many places that anti-slavery meetings were broken up and the advocates of anti-slavery were severely denounced. At the first anniversary of the Maine Anti-Slavery Society, held in Brunswick Oct. 28 and 29, 1835, resolutions were presented denying the charge of vituperative language on the part of the advocates of anti-slavery, and declaring that the right of free speech "shall never be surrendered while there remains a drop of Pilgrim blood in our veins." At this meeting Prof. Calvin Newton of Waterville College was elected a vice president of the Society, and Rev. John Butler was made a member of the executive committee.

At the meeting of the Penobscot Association, held in Etna Sept. 9 and 10, 1835, Dea. Royal Clark of Bangor was elected chairman of the committee on slavery. The report of the committee, which was adopted, was as follows: "Believing slavery to be a great evil, and so considered by our brethren at the South, as well as by the churches at the North, and an impediment to the reception of the gospel among our colored brethren, therefore, Resolved, That we will make the unpleasant situation of the master and the unhappy and degraded state of the slave a subject of special prayer at our monthly concerts and other meetings, that he who made of one blood all the nations of the earth would in infinite mercy speedily open a way in his kind providence by which the bonds of the slave may be broken, and all men learn the great command of the Saviour, to love their neighbors as themselves." The conciliatory spirit of the anti-slavery advocates in our churches is easily discoverable in this resolution. The same spirit is discoverable at the Bowdoinham Association, which met at Wayne Sept. 23 and 24, 1835. Rev. Arthur Drinkwater presented the report of the committee on slav-

ery, which was adopted: "Resolved, That the system of American slavery, or the assumed right of holding property in man, is inconsistent with the principles and precepts of the gospel of Christ, which teaches us that 'all things whatsoever ye would that men should do unto you, do ye even so to them.' Resolved, that it is the duty of the churches composing this body to remember, in prayer, those who are in bonds as bound with them; and in the spirit of love and faithfulness to use such moral means as are in accordance with the constitution of our country, and the laws of God, to remove this sin from the Christian church. Resolved, That we are sensible that a large portion of the Christian community in the slaveholding States are our brethren of the Baptist denomination, that among these are many masters who feel that it is their duty to do all in their power to promote the temporal and spiritual welfare of their slaves, and we deeply sympathize with them that they are not able to do more."

When the Maine Baptist Convention met in Portland, Oct. 7 and 8, 1835, Rev. Hervey Hawes, pastor of the First Hampden church, presented the following preamble and resolution for consideration and action: "Whereas God hath shown himself in all ages the friend of the oppressed, and the uniform tendency of the Christian religion has been to destroy all unrighteousness and oppression; and whereas the existence of personal slavery in the Southern States of this country is a great moral evil, evidently contrary to the first principles of the moral law of God and the gospel, therefore, Resolved, That it is the duty of the ministers of the gospel composing this Convention, without in any way interfering with or pronouncing upon particular measures for the extinction of this evil, to recommend to their churches special prayer to God for wisdom, to all concerned in its continuance, so that a speedy, legal and peaceable termination of slavery may by the divine blessing be brought about." This resolution was adopted. But evidently there were those present who did not wish to be regarded as in sympathy with the extreme

views which found expression in the anti-slavery societies of the day, and Rev. J. S. Maginnis, pastor of the First Baptist church, Portland, offered the following added resolution, which was also adopted: "Resolved, That in the resolution which we have just passed on the subject of slavery, we do not design to identify the members of this body with any particular society." Doubtless it was thought that such a disclaimer was necessary, and it was accordingly made.

At the second meeting of the Maine Anti-Slavery Society, held in Portland Oct. 27, 1836, a resolution was presented condemning President Wayland's recently published work on *The Limitations of Human Responsibilities*, which it was said had "been extensively circulated and adopted as a text-book at the South by slaveholders, and their supporters at the North," but so far as it related to anti-slavery action was "inaccurate in statement, sophistical and deceptive in reasoning, absurd in conclusions and totally unworthy of its distinguished author." The reference was to a small volume published by Dr. Wayland in which he called attention to what he regarded as a strong tendency in persons engaged in philanthropic and religious enterprises to assume and to urge upon others exaggerated views of the extent of man's responsibilities for the ills that afflict his fellows. In this work the position was taken¹ that there is a limit to man's responsibility; that he is responsible for results only up to the extent of his power over them; that no man is responsible for evils which he cannot prevent without transcending the means with which Providence has endowed him, and without violating the relations which he holds to his fellows, and the duties which grow out of these relations. The bearing of this upon the anti-slavery agitation was exhibited in the closing chapter of the work, in which Dr. Wayland considered one's responsibilities and duties in regard to slavery. It is evident that Dr. Wayland, in his protest against a disposition to crowd men beyond the

¹ *Life of Francis Wayland*, Vol. 1, p. 390.

limit of their duties, had failed to bring them up to that limit, and his biographers say that in his effort to be perfectly just it is possible that unconsciously he conceded too much. Certainly Dr. Wayland's opposition to slavery increased. "When called on, in his Moral Science, to test slavery by the absolute standard of rectitude, he pronounced it at variance with the revealed will of God, disastrous in its effects upon the morals, both of master and slave, and condemned by the principles of a sound political economy. And as time advanced, and as the true character of slavery became more manifest, as the demand was made on its behalf, first for an equality of power in the government, then for predominance, and then for unquestioned and universal supremacy, still more when the slaveholding States, by their own act, freed the United States from all constitutional obligation in the matter, he felt that his practical duty was largely changed."¹

More and more the slavery question became the absorbing theme. Then, as now, Baptists were numerous in the South, and those at the South who were slaveholders, and those at the North who sought to find an excuse for slavery, appealed to the Scriptures as a justification of the system. At the meeting of the Maine Baptist Convention at Bath, Oct. 4 and 5, 1837, Rev. John Butler offered the following resolutions: "Resolved, That a being made in the image of God, possessing an intelligent, immortal spirit, cannot be reduced to the condition of mere property without doing great violence to the authority and laws of God and committing the most degrading outrage

¹ Life of Francis Wayland, Vol. 1, p. 391. Sept. 4, 1861, at the first commencement at Brown University after the opening of the Civil War, ex-President Wayland was one of the after-dinner speakers. In his address, having said, "It is a time for a man to act," and having referred to the men of the college already in the service of the country as "its first fruits," Dr. Wayland said: "If these strong hands can sustain the stars and stripes, if these breasts can form a rampart to put far away the wickedness of slavery (slavery! slavery! what man was born to be a slave!), let us form an impregnable barrier against the waves of rebellion, of sedition, of the most infamous conspiracy ever known, and let us say, 'thus far shalt thou go and no further.'" Few who listened that day to the venerable ex-president can ever forget the scene, as, raising those "strong hands," and crossing his arms upon his massive breast, he poured forth these burning words.

upon the light of nature. Resolved, That those ministers and religious bodies who have published to the world that the Bible justifies the system of American slavery have greatly erred, and inflicted a grievous reproach upon the honor of God and his word. Resolved, That it is with deep humiliation and sorrow that this body is obliged to admit the fact that the sin of slavery extensively prevails in the Christian church, and that many of the professed ministers of the gospel are slaveholders, that some of them and other church members do actually buy and sell their brethren and sisters in Christ. Resolved, That whereas the Bible is virtually withheld from nearly one-sixth part of the population of this country, we recommend to all our brethren that when their hearts are moved with compassion in view of the perishing condition of the heathen world that they pray also for the perishing slaves of our own country, and that they observe the fourth Monday evening in each month as a season of prayer for the immediate and peaceful removal of this evil from the church and from the world."

The Minutes make known the fact that there was a difference of opinion as to the propriety of introducing these resolutions. This was manifest in the discussion that followed. It would be interesting to reproduce the main features of this discussion if the materials for such a reproduction existed. When the discussion ended, the vote was taken by yeas and nays, and the result is recorded in the Minutes as follows: "Yea—Ballard, Barron, Sibley, Bradford, Norton, Lawrence, Nutter, Butler, Stevens, Day, Newton, J. Wilson, Fogg, T. B. Robinson, M'Master, S. Harris, Stearns. Nays—Haynes, D. T. Allen, Coy, A. Wilson, Miller, Felch, Sargent. Declined voting—Starr, Houghton, Kalloch, Millet, Lincoln. Not present at the time—Case, Kendall, I. S. Smith, Chism, Pilsbury, Trull, Drinkwater and A. Harvey." The resolutions, therefore, were adopted by a vote of seventeen to seven. Rev. Adam Wilson, one of those who voted against the resolutions, was the editor of Zion's Advocate.

Doubtless he deprecated the division in the churches which the slavery question was effecting, and on this account, while not pro-slavery in his views, placed himself with the opposition. To the editor of the Christian Mirror, the Congregational paper in Maine, Elijah P. Lovejoy, a short time before his martyrdom, wrote: "It has been and still is a source of great grief to witness the course which you, Brother Cummings, have pursued on the subject of slavery. . . . I tell you plainly that you seem to me not at all to have understood your responsibilities in relation to the subject of slavery, or else to have trifled with them in a manner truly awful. I have seen the Mirror once and again give the subject the go-by with a dry joke or a half concealed sarcasm." No such words could have been used by Mr. Lovejoy with reference to the treatment of this great question in the columns of the Advocate. Adam Wilson was sound to the core on all great moral questions, but he occupied a responsible position, and he would allay rather than provoke irritation.

There is no reference to the subject of slavery in the Convention Minutes for 1838 and 1839. It was doubtless felt that the brethren had placed themselves on record, and that to return to a discussion of the sin of slavery and the relation of the churches to it would be unprofitable and tend to division. But there were those who were not satisfied with keeping silence upon an issue of such great importance, and which had already become a growing political issue. The American Baptist Anti-Slavery Convention held its first meeting¹ in New York April 28, 29 and 30, 1840. Rev. E. R. Warren of Topsham and Rev. J. Gilpatrick of Bluehill were elected members of the executive committee. June 17, 1840, the Maine Baptist Anti-Slavery Convention was organized at Belfast. Eleven resolutions were passed, and these were printed in Zion's Advocate of June 24th. The Convention asked for an "anti-slavery department in Zion's Advocate, to be con-

¹ Willey's Anti-Slavery History, p. 136.

ducted by some Baptist abolitionist." Prominent among those who participated in the deliberations of the Convention were the following ministers: L. C. Stevens, E. R. Warren, E. W. Cressy, C. Newton, D. Nutter, T. B. Robinson and J. Gilpatrick.

When the Bowdoinham Association met at Litchfield, Sept. 22, 23 and 24, 1840, the association in a resolution approved "of the doings of the late National Convention of Baptists held in New York, and also of the late Anti-Slavery Convention of Baptists held at Belfast in this State," and recommended that the brethren attend when any such Convention shall be called, "that we may give our united and firm testimony against this unrighteous and cruel system."

The Maine Baptist Anti-Slavery Convention was held in Topsham Jan. 19 and 20, 1841. Rev. J. Gilpatrick was elected president, Rev. S. Fogg, vice president; Rev. S. Adlam, secretary; W. R. Prescott, treasurer, and S. Adlam, T. O. Lincoln, W. R. Prescott, D. Scribner, T. B. Robinson, N. M. Williams, E. R. Warren, L. C. Stevens and L. B. Allen, standing committee. An address to the Baptists of Maine was adopted; also an address to the Baptist churches in the South. Of the two hundred and fourteen Baptist ministers in the State, one hundred and eighty, it was claimed, were decided abolitionists. Resolutions were adopted, and delegates to the Maine Anti-Slavery Society and to the Baptist National Anti-Slavery Convention were appointed. The secretary, in his report of the Convention, said "this was the most important and best anti-slavery meeting ever held by the denomination in the State."

In the membership of the churches the proportion of abolitionists was not as large as in the ministry; but it was large and the feeling on both sides was strong. Rev. Joseph Ricker, D. D., who was familiar with the state of things in our Maine Baptist churches at that time, states the case thus: "In most of the individual churches, of

whatever denomination, the two parties were represented.¹ The consequence can easily be guessed. Unseemly words were spoken, harsh epithets bandied and chief friends separated. In place of harmony was discord, in place of love, alienation if not hatred. Churches not a few were rent in twain, and if by some favoring providence other churches were not thus torn and distracted, the sweet fellowship of former years was sadly marred.”²

Dr. Ricker doubtless had especially in mind the Baptist church in Augusta, of which he was afterward pastor. In the membership of that church were those who held very decided convictions with reference to slavery. Dec. 2, 1842, the following resolution was unanimously adopted by the church: “Resolved, That this church believes that domestic slavery is a sin against God, that it is at war with the dearest rights of man, and that it is the duty of Christians to express their disapprobation of the system as it exists in this country, believing it contrary to principles of the Christian religion and of our republican form of government.” But the passage of this resolution evidently did not meet in full the views of some of the members of the church with reference to slavery, and other resolutions were introduced, discussed and laid upon the table. At a special meeting of the church, held Dec. 18, 1843, a member of the church presented the following preamble and resolution: “Whereas several members of this church having signified their sense of grief with ministers and members of slaveholding churches on account of their continuance of slavery, the buying and selling of human beings as goods and chattels, which is a sin against

¹ Rev. A. K. P. Small, D. D., was a student in the Yarmouth Academy when, in 1844, Rev. Z. Bradford, greatly beloved by his people, closed his pastorate with the Yarmouth Baptist church. Dr. Small says that, on that last Sunday, Mr. Bradford, having read the notices, paused, and then said, “Here is a notice, which if I were pastor of the church I should throw under the table, but as I am not your pastor now, I will read it.” It was a notice of an anti-slavery prayer meeting. As the people were leaving the house at the close of the sermon, Dr. Small heard one of the members of the church say to another, “Well, Mr. Bradford is an excellent man, but I guess it is about time for him to go.”

² Personal Recollections, p. 59.



FIRST CHURCH, AUGUSTA.

God and humanity; and whereas these members cannot without being greatly burdened with a sense of wrong commune with such at the Lord's table, or listen to such ministers as public teachers; and whereas we do not wish to burden our own members with their griefs, however different some of us may feel in reference to the subject, therefore Resolved, That as a church we will not invite slaveholding ministers to our pulpit or slaveholders to the communion table of the Lord."

After a prolonged discussion, when the vote was taken it was found that thirteen had voted in the affirmative and fourteen in the negative. The membership of the church, as reported at the association in the preceding September, was one hundred and ninety-three. On account of the failure of the church to adopt the above preamble and resolution, eight brethren (including the pastor, Rev. E. R. Warren,) and twenty-four sisters left the church and organized the Second Baptist church in Augusta. This division was the occasion of serious trouble in the Augusta church, but a new pastor, Rev. N. W. Williams, was secured, who stated to the church his position with reference to slavery as follows: "1. I hold slavery to be a great political evil, and repugnant to the spirit of the constitution of our country. 2. I believe it to be contrary to the spirit of the gospel as a palpable violation of the great rule of doing unto others as we would that others should do unto us and therefore highly sinful. 3. I hold it to be the duty of Christians to pray for the extinction of slavery in every part of the world. 4. I consider the church bound to regard the system of slavery as they do other sins, and in case any brother of the church should become a slaveholder (excepting such cases as do not from the peculiarity of circumstances indicate any approbation of the system), should desire admission to the church and profess to believe that slavery is a righteous institution, and according to the word of God, we could not fellowship such person as worthy of church privileges."

At the Kennebec Association, in 1847, the Second church in Augusta applied for admission, but the association declined to receive the church on the ground of the non-existence of fellowship between the two Augusta churches. The Second church maintained its organization and services a few years, but with a lessening membership. Its pastor at length resigned and the church became extinct.

Some of the most active of the opponents of slavery in our Maine Baptist churches were in the Kennebec Association. At the annual session held in Bloomfield, Sept. 21 and 22, 1842, one of the resolutions adopted was as follows: "Resolved, That among the various objects deserving the benevolent support of the Christian public, the mission established in Canada, among the refugees from slavery, should have its proper share."¹

In the Convention Minutes for this year the officers of the Maine Baptist Anti-Slavery Convention are given, viz.: James Gilpatrick, Bluehill, president; T. B. Robinson, Levant, vice president; E. R. Warren, Augusta, secretary; W. R. Prescott, Hallowell, treasurer. Standing committee, S. Adlam, Wm. Smith, L. C. Stevens, N. M. Williams, E. W. Cressy, Dea. Z. Humphrey G. Pullen, Jona. Davenport.

At the meeting of the Kennebec Association at Mt. Vernon, Sept. 19 and 20, 1843, the church in Augusta asked advice relative to the exclusion of slaveholders from Baptist pulpits and the Lord's table, and Brethren Warren, Trask and Bailey were appointed to take the matter into consideration. As their report they offered the following resolution: "That it is the duty of our churches to exclude from their fellowship individuals and churches who are guilty of the sin of slavery, as they would for any other flagrant immorality." In the earnest yet fraternal discussion that followed, it was evident that the resolution was acceptable only to a small number of those present. The

¹ Miss Fidelia Coburn, a member of the Baptist church in Bloomfield, had devoted herself to missionary service among these refugees.

following resolution was finally proposed in its place, and adopted with only one negative vote: "Resolved, That while we would carefully discriminate between different degrees of guilt, we think it is the duty of the churches, after faithful, scriptural admonition, to withdraw fellowship from individuals and churches who persist in the sin of slavery, this withdrawal being based upon the same reasons that exist in relation to any other flagrant sin."

At the meeting of the American Baptist Home Mission Society in Philadelphia, in 1844, Rev. S. Adlam of Hallowell precipitated a debate by introducing a resolution to the effect that slaveholding should not debar a minister from appointment as a missionary of the Society. He said he put his resolution in a negative form purposely, but he and others who were opposed to the appointment of slaveholding missionaries wanted an unequivocal answer to the question. Rev. Dr. Richard Fuller of South Carolina offered an amendment, declaring any action concerning slavery or anti-slavery unconstitutional and unwise. Dr. Fuller's amendment was adopted by a vote of one hundred and twenty-three to sixty-one. Immediately, Rev. J. S. Maginnis, formerly pastor of the First Baptist church in Portland, then professor in Hamilton Theological Seminary, New York, moved the appointment of a committee consisting of three from the North, three from the South and three from the West, together with the chairman, "to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the constitution as will admit of the co-operation of brethren who cherish conflicting views on the subject of slavery." Among those who engaged in the memorable debate in connection with this matter were Richard Fuller, J. B. Jeter, Nathaniel Colver, Spencer H. Cone and B. T. Welch. While the latter was speaking, Dr. Fuller asked, "What would you do if you had the power?" "Do? Do?" replied Dr. Welch, in thrilling tones, "Proclaim liberty throughout all the land, to all the inhabitants thereof! That is

what I would do!" Long and uncontrollable applause followed this utterance.¹

In the Convention Minutes for 1845 occurs the first record in the Minutes of a meeting of the Maine Baptist Anti-Slavery Convention. The meeting was held in East Winthrop in connection with the meetings of the Maine Baptist Missionary Society and the Maine Baptist Convention. Rev. Rufus Chase was president and Rev. E. Nugent, secretary. Among the resolutions adopted was the following: "Resolved, That we approve of the late decision of the acting board of the Baptist Foreign Missionary Convention on the Alabama resolutions, and regard it as indicative of the advancement of sound anti-slavery views in Northern Baptist churches." The reference is to the action of the Alabama Baptist State Convention which had addressed the Foreign Mission Board with reference to the purpose it was understood to have formed discriminating against slaveholders in the making of its appointments. In this action of the Alabama Convention was included the following resolution: "That our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment, which may run within the scope of their operations or duties." To this action the Foreign Mission Board made a dignified and conciliatory reply, but refused to recognize the right of anyone, slaveholder or non-slaveholder, to appointment to positions at the disposal of the board. The board said: "In the thirty years in which the board has existed, no slaveholder, to our knowledge, has applied to be a missionary. And, as we send out no domestics or servants, such an event as a missionary taking slaves with him, were it morally right,

¹ Baptist Home Missions in North America. Jubilee Volume, pp. 393, 394.

could not, in accordance with all our past arrangements or present plans, possibly occur. If, however, anyone should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

It was this action of the Foreign Mission Board, representing the Baptists of the North and South in their foreign mission work, that led in 1845 to an amicable arrangement in accordance with which the name and charter of the existing organization remained in the hands of the Northern Baptists, though by a change of name it became the American Baptist Missionary Union, while the Southern Baptists proceeded to organize the Southern Baptist Convention.

The proceedings at the meeting of the Maine Baptist Anti-Slavery Convention were reported in connection with the Minutes of the Maine Baptist Convention and other State organizations until 1851. Evidently the movement in the State in opposition to slavery was gaining in strength all the while. The question now had become a political one, and with each year the ranks of the anti-slavery party received new recruits. At the meeting held in Brunswick, June 15, 1846, a protest against slavery was adopted, and this protest was signed by one hundred and fifty-two of the Baptist ministers in Maine.

In 1843, Rev. Charles T. Torrey, well known in Maine on account of his anti-slavery addresses, went from Massachusetts to Maryland as a newspaper reporter. His reports were offensive to the pro-slavery party, and on various pretenses he was arrested and imprisoned in that year. In 1844, under the laws of Maryland, and also of Virginia, he was arrested for aiding in the escape of runaway slaves, and on the perjured testimony of slaveholders, as he affirmed, he was sentenced to six years' imprisonment. He was placed in a cell, cold, damp and foul. His health declined and he died May 9, 1846. The body of Mr.

Torrey was brought to Boston, and the funeral service, attended by an immense congregation, was held in Tremont Temple. This event profoundly stirred the hearts of the people, and the feeling against slavery was greatly intensified. The Maine Baptist Anti-Slavery Convention, at its session June 15, 1846, adopted the following: "Resolved, That under the circumstances in which the family of the late Rev. Mr. Torrey has been placed by the unrelenting spirit of the slave power, which has so cruelly deprived them of a husband and father, this Convention extends to them its Christian sympathy."

At the meeting of the Maine Baptist Anti-Slavery Convention, held at Damariscotta June 19, 1848, Rev. J. Ricker, Rev. A. Kalloch and Rev. B. F. Shaw were made a committee on resolutions. One of the resolutions they presented was this: "Resolved, That the present indications of Providence are such as give reason to hope that American slavery will be soon and peacefully terminated." This resolution led to an animated discussion, in which the following ministers participated: A. Kalloch, S. Ilsley, D. Nutter, J. Gilpatrick, D. C. Haynes, H. Kendall, S. L. Caldwell, N. W. Williams, and J. T. Champlin. After discussion, the resolution was re-committed, and Rev. J. Gilpatrick and Prof. Champlin were added to the committee. Evidently the brethren in general did not take the committee's hopeful view of the speedy termination of slavery. The committee as enlarged presented resolutions which were unanimously adopted. One of these was as follows: "Resolved, That while we ardently hope that American slavery will terminate at no distant day, we are entirely in doubt as to the manner of its abolition; and that we will therefore pray and labor that it may be voluntarily and peacefully abolished, and that slaveholders may be saved from the divine judgments which have so often fallen upon the oppressors of their fellow men."

With the organization of new States in the rapid development of the country at this time, the slavery question



BAPTIST CHURCH, DAMARISCOTTA.

became one of increasing political importance. Should the new States be free, or should they be open to the slaveholder with his slaves? Then, in the endeavor to secure a peaceful solution of the troublesome problems which the slavery question had made prominent, came the compromise measures. The Fugitive Slave Law followed. This aroused the people of the North, and the feeling against slavery was greatly intensified as efforts were made by slaveholders in the South to obtain possession of their runaway slaves in accordance with the provisions of this law.

The Maine Baptist Convention met in Bloomfield June 17, 18 and 19, 1851. The Maine Baptist Anti-Slavery Convention, which was held in connection with the Convention, evidently held a brief session. The action to be taken in consequence of the passage of the Fugitive Slave Law was action which the Convention evidently desired to take. So rapid had been the growth of the anti-slavery sentiment in the churches that even for the sake of harmony there was no longer need of a separate organization. The anti-slavery society accordingly appointed a committee consisting of Rev. L. B. Allen, Rev. F. Merriam and Rev. Geo. Knox "to prepare resolutions on the Fugitive Slave Law to present to the Convention." The Anti-Slavery Convention then adjourned, and no further mention of it is to be found in the Convention Minutes from that time. In the Convention Rev. L. B. Allen presented the following preamble and resolution: "Whereas, in the judgment of this Convention, a law of the land, known as the Fugitive Slave Law, does, by certain of its requirements, contravene the law of God, therefore, Resolved, That we earnestly recommend to our fellow citizens first to submit themselves to these requirements when called to it, not by actively carrying them into effect, but by patiently enduring the consequences of non-compliance with them, and secondly to seek their immediate repeal by all those methods which Christian men and good citizens may, and of right ought to employ." The resolution was adopted.

When the Convention met in Bangor, June 20, 21 and 22, 1854, so intense was the feeling in reference to slavery that on motion of Rev. S. L. Caldwell, pastor of the First Baptist church in Bangor, in whose house of worship the Convention met, a committee of one from each association was appointed to present to the Convention "on Wednesday evening a report on the present grave aspect of affairs, induced by the aggressive movements of the slave power." The following were appointed: Rev. R. E. Pattison, D. D., Rev. J. Gilpatrick, Rev. S. A. Kingsbury, Rev. J. Keely, Rev. R. Jones, Rev. H. B. Gower, Rev. S. Cole, Rev. C. G. Porter, Rev. J. M. Wedgwood, Rev. A. Wilson, D. D., Rev. D. Small, Rev. N. Butler and Dea. W. R. Prescott. The meeting was held in the Second Baptist church, which was crowded. Dr. Pattison, then President of Waterville College, presented the report of the committee. This asserted the right to personal liberty to be universal and declared American slavery to be wrong in principle and the occasion of a vast amount of oppression and cruelty. It had been supposed that in the South multitudes disapproved of slavery and desired its abolition, but recent developments had shown a concerted determination in that part of the country not only to perpetuate slavery in the States in which it then existed, but to extend its territory and give it a national character and responsibility. "This course is rendered to us the more odious and oppressive, that it compels individuals, conscientiously opposed to slavery, to aid in its support under heavy penalties—treating humanity as if a crime—giving cupidity and insult an occasion to triumph over Christian conscientiousness. Against all this we protest as uncalled for, and as morally unjust. It is a social and a civil wrong. We protest against the spirit and demands of slaveholders and against the coercive action of the general government." In closing their report the committee submitted several resolutions.¹

¹ Resolved, That in order to fulfil any constitutional claims upon us (if such claims actually exist) in relation to the rendition of fugitive slaves, the late law of 1850 is need-

This report, including resolutions, was adopted "after a protracted discussion, during which earnest and eloquent addresses were made by many brethren."

On the day after the Convention adjourned, the delegates from the western part of the State took the steamer from Bangor to Portland, and on the passage a meeting was held on the deck of the steamer for the further discussion of the slavery question.

Events now ripened fast. May 19 and 20, 1856, Charles Sumner, Senator from Massachusetts, delivered in the Senate of the United States his great speech on "The Crime Against Kansas." It was a severe arraignment of the slave power, and some passages in the speech greatly incensed the members of Congress from South Carolina. May 22nd, Preston S. Brooks, a Representative from that State, brutally assaulted Senator Sumner at his desk in the Senate chamber, and again the North was inflamed. At the meeting of the Convention at Rockland, June 17, 18 and 19, 1856, Rev. S. L. Caldwell of Bangor presented the report of the committee on slavery.

"Resolved, That we, Baptist Christians in Maine assembled in convention, take occasion again to pronounce our unqualified judgment upon American slavery, as evil in

lessly rigid and coercive; and that we as a Christian body do pledge ourselves not to aid in its execution, but if need be, will peacefully submit to any penalties which may be inflicted for withholding our assistance in an act so repugnant to our best social and moral feelings; while at the same time, we will use our most earnest endeavors to secure its repeal.

Resolved, That we regard the passage of the late Nebraska Bill to involve a violation of a solemn compact entered into on the part of the South to satisfy the conscientious scruples of the people of the free States.

Resolved, That all territories under the jurisdiction of the United States government should, in our judgment, be exempt from slavery.

Resolved, That although we deem the publication of the scheme of redemption by the blood of Jesus Christ to be the supreme object of the Christian ministry, yet we do not believe this their only duty or privilege. They have a right and it may be their duty to vote—to express their opinion as other citizens, in private or in public, on matters of government, and to exercise their private judgment also on the duty of discussing in the pulpit the subject of slavery as well as other questions involving the principles of morality.

Resolved, That at our next and future elections, we pledge ourselves to give our suffrages to no man, for any office, who does not publicly pledge himself to act in accordance with the sentiments of these resolutions.

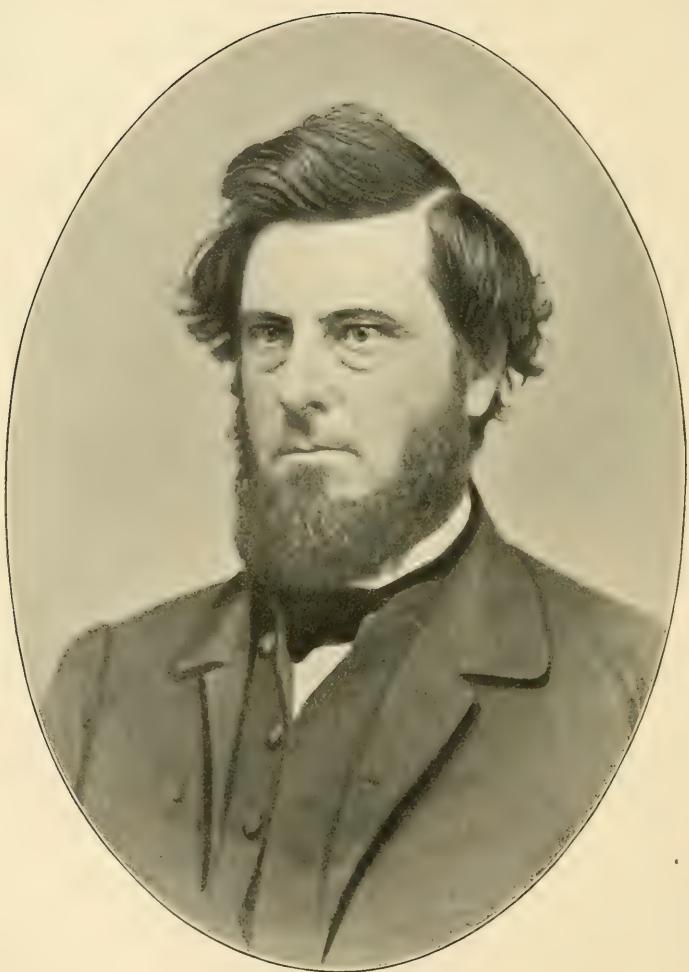
its character and in its fruits, contrary to Christian righteousness and human welfare, a harm and a shame to our Christianity and our civilization.

“Resolved, That in its enlarging and imperious aggressions, not upon the race only which it enslaves, but upon the territory, the constitution, the liberties of the republic, its disturbing influence in all our public affairs, civil and religious, we see new and clearer developments of its evil nature, growing worse continually, as well as new and stronger reasons for all righteous and effectual resistance to it.

“Resolved, That while we pity the slave, and in the name of Christ and humanity maintain his right to be free, we must also keep our own freedom inviolate, at all hazards; and regarding the attack lately made upon an American Senator as no more a personal outrage upon him than a violence upon free speech and guaranteed rights, as well as an exhibition of the essentially barbarous and despotic spirit of slavery itself, we here and now, as Baptists, who hold liberty as a religious right; as Americans, who have received it as a blood-bought heritage; as men, claiming it for all mankind—sorrowfully and yet sternly resent and condemn this act.

“Resolved, That in the struggle now going on upon our Western frontier, so far as the issue is between slavery and freedom, we have no question where our sympathies should be; and while we deprecate the armed violence of the conflict, we feel it to be our duty to encourage and help those who seek to exclude human bondage from the land once and forever consecrated to freedom.

“Resolved, That we believe the pulpit is required to give greater prominence to this great wrong, so far as it has relation to Christ’s truth, and obstructs Christ’s kingdom, but we more especially and earnestly would call upon our Christian brethren, and join with them in looking to the righteous Lord on high, who is the strength and confidence of his people, praying that he would bring out of these dark and troubled events, not only peace, but the



REV. GEORGE KNOX.

deliverance of the bondman, the establishment of justice, the progress of his kingdom and the glory of his name."

In these resolutions the Baptists of Maine found a most fitting expression to the views now dominant in all of the churches in the State. It was seen that events were moving rapidly toward a crisis. Slavery was to be destroyed, but how? No one could tell, and prayer daily was made that in some way the country might be peaceably delivered from impending peril and the oppressed go free.

Then, in 1861, came the great Civil War. The issue, which had become more and more clearly defined in the passing years, was to be fought out on many a bloody field. The Maine Baptist Convention met at Bath June 18, 19 and 20, 1861. Secession, which had been threatened and was now an accomplished fact, was denounced. Among the resolutions adopted were these:

“Resolved, That in the present struggle for the maintenance of authority legitimately exercised by those who have been constitutionally elected to administer the government of this nation, our rulers shall have our cordial support and co-operation, and that by all proper Christian methods we will encourage those who gird on their armor for the defence of the flag which we all love and beneath whose folds we hope to die.

“Resolved, That on this occasion we pledge our sympathies to the beloved brother who one year ago presided over the deliberations of this body, and who has left temporarily the people of his charge, to devote himself especially to the spiritual welfare of our soldiers by becoming chaplain¹ of the First Regiment of the military force of this State, and that we will constantly and earnestly pray for the success of the cause to which he and they are

¹The reference in the last resolution was to Rev. George Knox, pastor of the Baptist church in Brunswick. The First Maine was a three months' regiment, but at the expiration of its period of service most of the officers and men re-enlisted as the Tenth Maine, Knox among them. On being mustered out with this regiment, Mr. Knox accepted a call to the pastorate of the First Baptist church in Lawrence, Mass. But when the Twenty-ninth Maine was organized, largely from the officers and men of the Tenth Maine, the services of Mr. Knox were again requested. He at length yielded, and reached his regiment in season to be present at Sheridan's battle in the Valley, Oct. 19,

engaged, that the institutions, both civil and religious, transmitted to us by our fathers, may be sustained, and peace and order may soon be restored."

It was felt that in some way in the course of the conflict slavery would be destroyed. This was the hope of the great body of those who enlisted. It was believed that a true and lasting peace could not be effected without the overthrow of an institution that had so long disturbed the peace of the country. In entering upon the duties of his great office, President Lincoln hastened to make strong assurances of the purpose of the government to abide faithfully by all the compromises of the constitution relating to slavery; and for a while, in all his military orders, he endeavored to provide for such a prosecution of the war as would avoid any disturbance of the relations between master and slave then existing under State laws. But it soon became evident that such a policy could not be pursued. March 2, 1862, President Lincoln recommended to Congress the adoption of a resolution to this effect, "that the United States, in order to co-operate with any State which may adopt gradual abolition of slavery, give to such State pecuniary aid, to be used by such State in its discretion, to compensate it for the inconvenience, public and private, produced by such change of system." The resolution was adopted, but produced no effect. Aug. 22, 1862, Mr. Lincoln, in a telegram to Horace Greeley, said: "What I do about slavery and the colored race, I do because I believe it helps to save this Union, and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I believe doing more will help the cause." The time for doing more soon came. The battle of Antietam occurred September 17th. Mr. Lincoln issued a proclama-

1864. On Sunday, Oct. 30, he preached from John 6: 68. Monday morning, Oct. 31, as he was mounting his horse for some duty with other officers, the horse became restless, reared, and fell back upon Chaplain Knox, causing injuries from which he died at the close of the day. Dr. Ricker, in his Personal Recollections, pp. 207-220, has paid a tender tribute to his memory.

tion announcing that on the first day of January, 1863, all persons held as slaves within any State or designated part of a State, the people whereof should then be in rebellion, should be then, thenceforward, and forever free. His formal proclamation of emancipation was issued Jan. 1, 1863. The Fugitive Slave Law was repealed June 23, 1864, and on Jan. 31, 1865, the final vote was taken in Congress submitting to the States for their approval and ratification the following amendment to the constitution: "Art. XIII. Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction." This amendment received the approval of twenty-seven of the thirty-six States, and was consequently adopted. Thus the long struggle for the overthrow of slavery in the United States ended. Heartfelt thanksgiving to God went up from praying hearts all over the North. Bowdoinham Association took the following action at its meeting in Hallowell, Sept. 12, 13 and 14, 1865: "Believing that the great Ruler of nations has been leading us by a pillar of fire through our nation's dark conflict with the slaveholder's rebellion, we would receive the return of peace and the freedom of the slave as his good gifts; and we pray for the blessing of Christ to rest upon our returning soldiers, and his consoling sympathy to abide with the stricken homes to which the loved ones return not. And now we recognize our present duty as a Christian nation to lift up a long crushed, but now emancipated race, and secure to them the rights and privileges of citizens. In their enfranchisement we see the security of our free institutions; in the education of the southern masses the hope of permanent peace and prosperity."

CHAPTER XXI.

MAINE BAPTIST MISSIONARY CONVENTION.

The reorganization of the missionary work of the Baptists of Maine was accomplished at Rockland June 18, 1867. The Maine Baptist Convention held a meeting in the First Baptist church at nine o'clock A. M. At this meeting the act of incorporation,¹ granted by the Legislature of Maine Feb. 6th, 1867, was read and accepted. It

¹ An Act to unite the Maine Baptist Convention and the Maine Baptist Missionary Society.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, as follows:

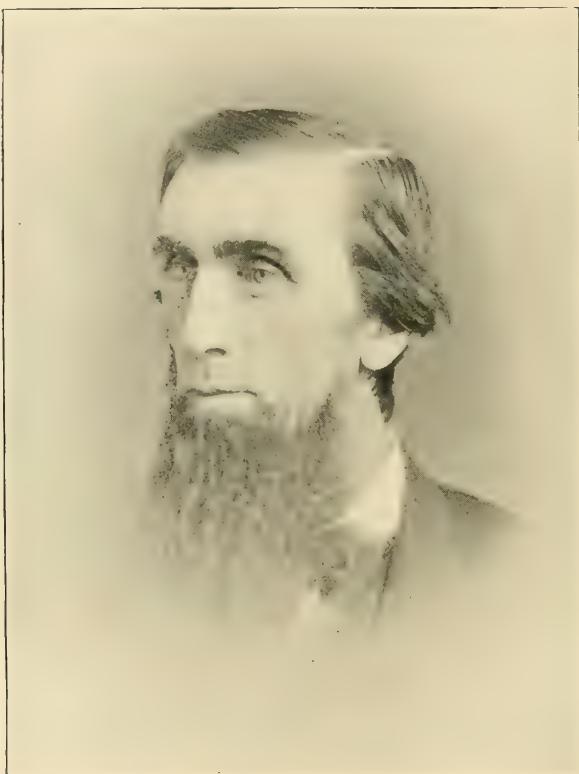
SECTION 1. The members of the Maine Baptist Convention are hereby constituted members of the Maine Baptist Missionary Society, and the members of the Maine Baptist Missionary Society are hereby constituted members of the Maine Baptist Convention; and the said two corporations are hereby made one corporate body, by the name of the Maine Baptist Missionary Convention, and all property, powers, franchises, and privileges granted, or acquired, under authority of the respective acts incorporating said bodies corporate, shall be held and enjoyed by said Maine Baptist Missionary Convention, in as full and ample a manner as the same were held and enjoyed by either, or both, of said original bodies.

SEC. 2. Said Maine Baptist Missionary Convention shall be subject to all the duties and liabilities of said original bodies corporate, and the general laws of this State, to the same extent that said original bodies corporate would have been if this act had not been passed.

SEC. 3. All acts of said united corporations, and of each of said corporations composing the same, in whatever relates to the union thereof, are hereby confirmed, and rendered valid and effectual.

SEC. 4. All parts of the act incorporating said Maine Baptist Missionary Society, passed February 8th, 1823, and of the act incorporating said Maine Baptist Convention, approved March 16th, 1830, inconsistent with the provisions of this act, are hereby repealed.

SEC. 5. Both of the corporations to be united shall continue their present organizations until this act shall have been accepted by each, at a legal meeting. If so accepted, the first meeting of the new corporation shall be held at the meeting-house of the First Baptist church in Rockland, on the third Tuesday of June, in the year of our Lord one thousand eight hundred and sixty-seven, at eleven o'clock in the forenoon, at which meeting the President and Secretary of the Maine Baptist Convention, or in the absence of either, the corresponding officers of the Maine Baptist Missionary Society, shall officiate as President and Secretary of the new corporation, until a President and Secretary shall be chosen in their stead; after which, the new corporation may choose all other proper officers, and exercise all the powers conferred upon it by law.



N. M. WOOD, D. D.

was also voted to transfer all books, papers, archives and reports belonging to the Convention, also all unfinished business, to the Maine Baptist Missionary Convention. The Convention then adjourned without day.

The Maine Baptist Missionary Society met at the same place as the Convention at ten o'clock A. M., June 18, 1867. The act of incorporation granted by the Legislature of Maine Feb. 6, 1867, entitled "An Act to Unite the Maine Baptist Convention and the Maine Baptist Missionary Society," was read and accepted. The Society also voted to transfer all its books, papers, archives and reports, together with all unfinished business, to the Maine Baptist Missionary Convention.

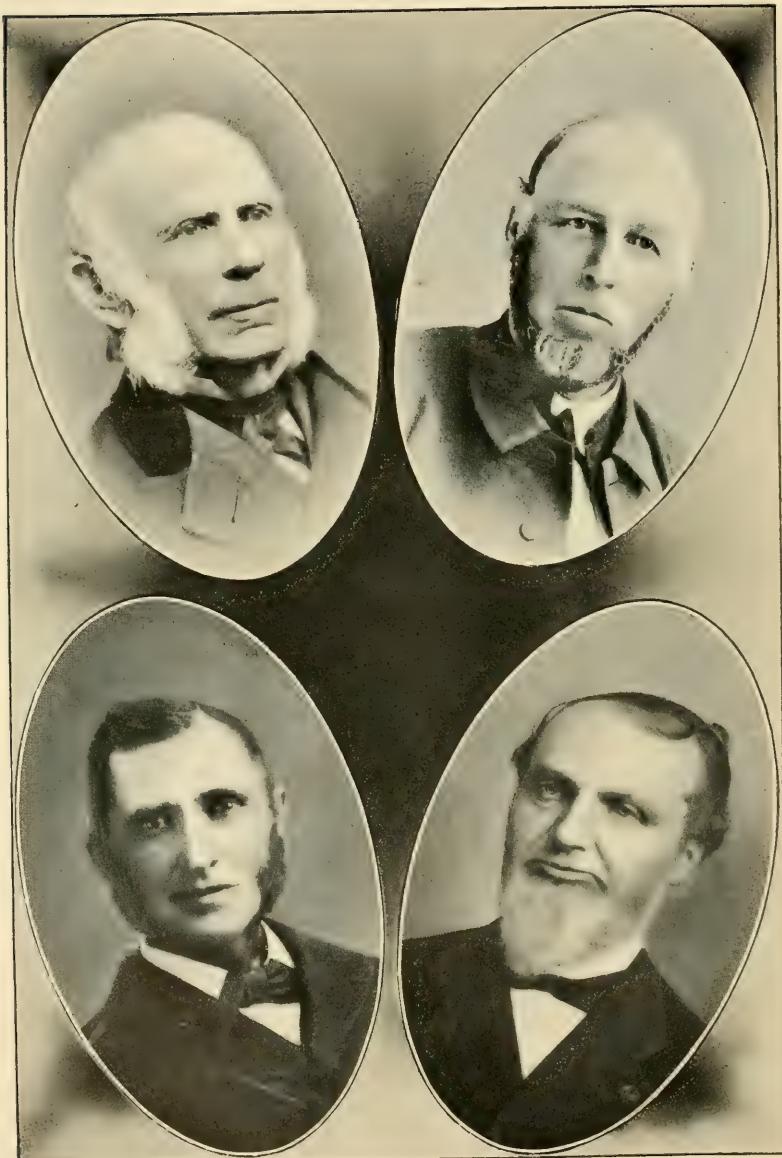
The Maine Baptist Missionary Convention then convened, Rev. William H. Shailer, D. D., late president of the Maine Baptist Convention, in the chair. The constitution, prepared the previous year, and accepted by the Convention and the Missionary Society, was read and adopted, and a committee of one from each association was appointed to nominate officers. Rev. W. H. Shailer, D. D., was elected president, Dea. J. C. White, vice president, Rev. N. M. Wood, corresponding secretary, Rev. N. J. Wheeler, recording secretary and Prof. John B. Foster, treasurer. A board of trustees was also elected.

Previous to this time the associations in the State had published their own Minutes. At this first meeting of the Maine Baptist Missionary Convention, it was recommended that the several associations dispense with publishing their Minutes as heretofore, and that the most important items of interest to the amount of two pages or less, as furnished by the associations, should be published with the Convention Minutes. This recommendation was adopted by the several associations.

The last report of the Maine Baptist Missionary Society showed appropriations to the churches amounting to \$3,038.75, and invested funds amounting to \$2,000; and \$131.26 in the treasury. The Society had one general missionary agent, Rev. S. G. Sargent. An effort had been

made during the year, in accordance with the instructions of the Society, to secure a financial secretary, but this was unsuccessful. "The general impression seems more lately to have prevailed in the board and among brethren consulted," says the annual report presented at Rockland, "that such an appointment would not be the most judicious step in advance, nor fully satisfactory to the friends of the Society. The division of the State into two, or four districts, and the appointment of a general missionary in each, who should do the same general work which our present missionary agent is attempting for the whole State, and adding thereto much direct missionary labor in the feeble churches and opening fields, has been suggested as a plan promising more good. Four men, including our present agent, could thus be employed without increasing our expenditures much over \$2,000, and a large part of this could be collected on the fields where the missionaries would bestow their chief labor."

At the meeting of the board held at Auburn, in August, the general superintendence of missionary work and the collection of funds were committed to the corresponding secretary, assisted by an advisory committee of three. It was also decided to divide the State into three missionary districts, the territory west of the Kennebec river to be designated the Western District, the territory lying between the Kennebec and Penobscot rivers to be designated the Central District, and the territory lying east of the Penobscot river to be designated the Eastern District. Rev. J. M. Follett was appointed missionary for the Eastern District, Rev. S. G. Sargent for the Central District, and Rev. M. J. Kelley for the Western District, each at a salary of \$700 per annum, exclusive of incidental expenses. Messrs. Kelley and Follett declined to accept their appointments. Rev. N. M. Wood, D. D., the efficient corresponding secretary of the Society, resigned his office in consequence of his removal from the State, and the year failed to show the advance in missionary work that was anticipated.



STATE MISSIONARIES:

S. G. SARGENT.
C. E. HARDEN.

J. R. BOWLER.
M. J. KELLEY.

In the following year, however, with Rev. I. Leland as corresponding secretary, the services of three general missionaries, Rev. S. G. Sargent, Rev. J. R. Bowler, and Rev. M. J. Kelley, were secured, and the appropriations to these and the mission churches amounted to \$5,971.32. The ordinary contributions were increased, and at the close of the year there was a larger cash balance in the treasury than at the close of the previous year.

At the meeting of the Convention at Oldtown, June 15 and 16, 1869, Rev. Joseph Ricker was elected corresponding secretary. He was at that time pastor of the church in Augusta, and was engaged in rebuilding its house of worship, an enterprise into which he had entered with characteristic devotion, and which he carried forward to successful completion. Dr. Ricker had served the Massachusetts Baptist Convention as its secretary from 1858 to 1865, and he was not only familiar with State mission work, but he had a large acquaintance with the churches in the State. The annual report of the board in 1870 was written by Dr. Ricker. Very forcibly were the claims of the needy country and city churches presented, also the claims of the more newly settled portions of the State. The work of the board in its many-sided activities was clearly stated, and the report closed with the remark that the sum of \$10,000 per annum was none too large to meet the pressing needs that would come before the board during the coming year.

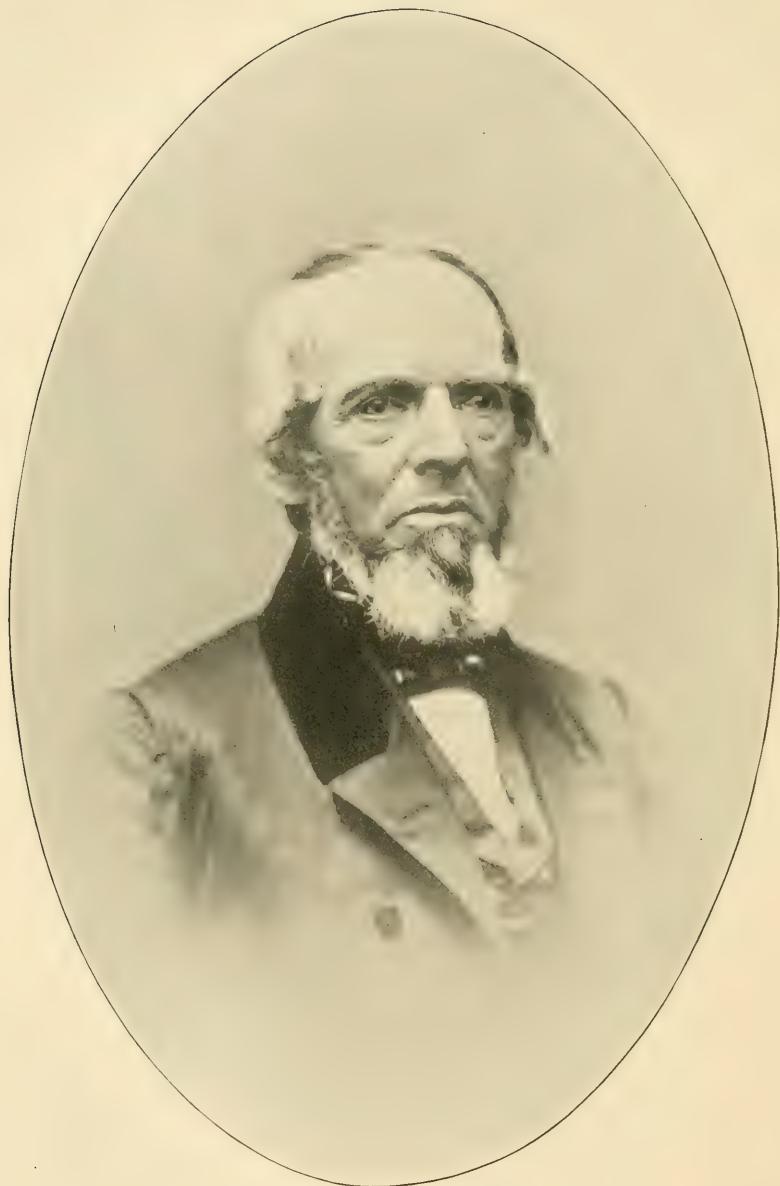
But the office of corresponding secretary carried with it no executive duties. At the annual meeting of the Convention held at West Waterville, June 20 and 21, 1871, resolutions adopted by the board were presented, suggesting that the time had come when a secretary should be employed to devote his whole time and energies to the great work and increasing demands of the Convention. These resolutions were fully discussed, and the matter was referred to the board with power to employ a secretary if such action was deemed expedient. At the meeting of the board, in August following, the proposed action was

taken, and Jan. 1, 1872, Dr. Ricker, as corresponding secretary, was placed in charge of the Convention's work.

Concerning the policy of thus placing the work of the Convention under the control of a single man and making him responsible for its faithful and efficient oversight, Dr. Ricker, in his Personal Recollections, says: "The advantages of such a policy had long been apparent to not a few, but the difficulties in the way of its adoption were many,—some of them real and some imaginary. Among the former was the fact that an experiment of the kind had once been tried for a few months with the result of failure, which, of course, caused the shadow to move backward upon the dial by many degrees. Among the latter was the question of expense. To support such an official, it was plausibly argued, would take just so much out of the treasury, and hence nearly deprive the needy churches of the little aid they were already receiving, besides making it impossible to keep even one general missionary in the field. That these apprehensions were quite groundless was shown by the event."¹

The funded property of the Convention at that time amounted to \$4,400, having been increased during the year by a bequest of Thomas Hammond of Portland, amounting to \$2,000. Manifestly added funds must be secured. The ordinary contributions of the churches, as given in the treasurer's report in 1871, amounted to \$5,325.77, while there was expended in aid of missionaries \$3,475.08, and for salaries and expenses of missionary agents \$2,481.99. Dr. Ricker at once devoted himself to the work of increasing the current income of the Convention. "There must be ten or twelve brethren in the State," he said, "who would cheerfully consent to pledge one hundred dollars each, annually for five years, and thus provide for the extra expense of the secretaryship." In a short time Dr. Ricker had upon his subscription book the names of Moses Giddings, Arad Thompson, Chapin

¹ Personal Recollections, p. 111.



BYRON GREENOUGH.

Humphrey and J. C. White of Bangor, Abner Coburn of Skowhegan, David Scribner of Topsham, B. D. Metcalf and Austin Hall of Damariscotta, S. Kelley, of Calais, T. B. Robinson of Hartland, and H. M. Hart of Portland. The latter said characteristically, "I like to train in such a company." In this company Dr. Ricker himself took a place.

It was during this year, also, that by the bequest of Byron Greenough, of Portland, property in that city, of the estimated value of \$20,000, came into the possession of the Convention. This property yielded an annual income even larger than the united special contributions which Dr. Ricker had secured. "So noble a charity," wrote Dr. Ricker in the annual report of the board for 1872, "calls for devout thanksgiving to God." Such devout thanksgiving there was, and the summons to increased activity, with larger financial resources, went forth to all the churches in the State. "We are just beginning," wrote Dr. Ricker, "to catch a glimpse, as it were, of the nature and importance of the work we have in hand." He himself had that glimpse, and as he went here and there, talking with individuals and speaking in churches, he made others see what he saw. In the year that followed over eight thousand dollars found their way into the treasury of the Convention through the ordinary channels, that is, in the form of rents, interest and contributions by churches and individuals, the latter alone amounting to \$6,389.74, while the funded property of the Convention now amounted to \$6,100.

The semi-centennial of the Convention was held June 16, 17 and 18, 1874, at East Winthrop, the birthplace of the Convention. An historical discourse was delivered by Rev. W. H. Shailer, D. D., of Portland, and a paper in memory of the fathers in the Baptist ministry in Maine was read by Rev. C. G. Porter of Bangor. Not only was the half century's work of the Convention reviewed, but Mr. Porter's paper recalled the pioneers in Baptist mis-

sionary work in Maine,—Case, Potter, Tripp, Kendall, Snow, Boardman, and many others, who laid the foundations of so many of our Maine Baptist churches.

But the time was not wholly spent in a review of the past. In the annual report of the board, after a reference to the work accomplished by the fathers, Dr. Ricker said: "We are to fill up the measure of their service, and if need be, of their sufferings also. The seed scattered so widely by them should be scattered still more widely by us. The sickle that fell from their hands at the summons of death, we should eagerly grasp and wield early and late, in God's great harvest field. As a Convention of churches we should henceforth address ourselves to this work as never before. We look back to-day only that we may find more impelling motives for looking forward. It is in the prospect and not in the retrospect that our chief interests should center."

At this jubilee meeting it was suggested that the members of the churches, besides their annual contributions for Convention work, should make a thank-offering in the form of one-dollar gifts to the Convention treasury. By vote of the Convention a call for such an offering was made, and for many months, nearly every mail brought these offerings to the secretary, until they amounted to about seven hundred dollars. These offerings, says Dr. Ricker, "called attention as rarely before, to the great and comprehensive work which the Convention had in hand. They quickened the denominational pulse, infused courage and hope into the rank and file of the membership, and gave life, and motion, and effectiveness, to much of the power that had hitherto been lying dormant and apparently dead."¹

At this session of the Convention, at the suggestion of Rev. F. T. Hazlewood of Bangor, it was made a constitutional provision that suitable time should be given at each annual meeting of the Convention for the recognition of brethren in the ministry who had in the interim of the

¹ Personal Recollections, p. 114.

meetings come into the State to labor. Since that time, the president of the Convention, or some one designated by him, has extended to such brethren the hand of fellowship as a token of cordial welcome.

Larger additions to the churches were reported in this jubilee year than in any previous year since the great revival of 1858, the number being 774.

Rev. S. G. Sargent, after sixteen years' continuous service as a general missionary, had now resigned, greatly to the regret of the members of the board, but of necessity as his bodily strength, he found, was no longer equal to the hardships of the position. Rev. J. R. Bowler, however, still continued in the service, and Rev. M. Dunbar took Mr. Sargent's place. In 1875, Mr. Bowler, after six years of faithful service, resigned, and was succeeded by Rev. C. M. Herring. In 1876, even larger additions to the churches were reported than in 1874, namely 903. But as the work increased larger and larger outlay was required, an ever-growing demand creating an ever-growing supply of funds. "What then?" asked Dr. Ricker in the report of the board in 1876; "Shall we go in debt? If any are bold enough to think this, let them speak. Sure we are that none of any considerable age, or any considerable knowledge of the past, will be of the number. Debt was once the bane and well-nigh the grave of this Convention. Let that suffice. One other expedient remains, and in its presence the problem forthwith becomes very simple. More money!—this would at once set the whole question at rest."

But already the health of Dr. Ricker had become impaired in his unremitting efforts to procure needed funds. At the meeting of the Convention at Hallowell, June 20-26, 1876, he said he had hoped to be able to go on with his work, but he had come to the conviction that after another month of labor, in all probability, he would be obliged to take a prolonged rest. The Convention expressed its deep sympathy for the secretary in his present condition of feeble health, and requested him to make

such use of his time as he should consider best calculated to restore him to sound health and active labor. Accordingly, August 1, 1876, Dr. Ricker laid aside the duties of his office, and at his request, and by a vote of the board, Rev. Henry S. Burrage, the recording secretary of the Convention, became assistant corresponding secretary. It was thought that after a few months Dr. Ricker would be able to resume his labors, but added relief from all official care, it was seen, was a necessity, and the assistant corresponding secretary supplied his place during the remainder of the Convention year, attending to the clerical work of the position and preparing the annual report. But Dr. Ricker's enforced absence during the year was easily discoverable in the lessening income of the Convention. The assistant corresponding secretary could not visit the churches, and thus personally stimulate the gifts of their members. The contributions and appropriations for the ten years since the union of the Convention and Missionary Society had been as follows :

	Contributions of Churches and Individuals.	Total Receipts.	Amount of Appropriations.
1866,	\$2,874.78	\$3,108.01	\$3,860.37
1867,	3,719.01	3,876.72	3,829.15
1868,	4,053.73	4,232.14	3,720.84
1869,	4,664.20	5,848.98	5,277.17
1870,	5,894.22	5,701.72	5,577.10
1871,	5,325.77	17,589.31	6,023.02
1872,	5,970.10	7,510.65	6,692.66
1873,	6,889.74	29,271.41	8,267.58
1874,	6,537.71	7,961.67	7,795.51
1875,	6,044.06	29,308.85	8,007.21
1876,	5,123.16	410,520.41	7,840.69
1877,	4,020.64	57,918.74	8,764.14

While the appropriations in 1876-1877, therefore, had been larger than in any previous year, the contributions had fallen far short of the Convention's needs.

¹ Including T. Hammond's legacy of \$2,000.

² Including Dea. B. Greenough's legacy of \$1,000.

³ Including jubilee offerings and legacies amounting to about \$2,000.

⁴ Including Mrs. Eliza Marshall's legacy of \$2,000 and \$1,000 in trust.

⁵ Including \$1,115.19 of refunded taxes.

But Dr. Ricker's health was at length in a measure restored, and July 1, 1877, he again took up the task which he had reluctantly been compelled to relinquish. The one-hundred-dollar subscriptions, which had been so helpful in the preceding five years, had with one or two exceptions been fully paid, but owing to the darkening clouds in the financial sky could not be renewed. Moreover, there were no bequests in near prospect to relieve the painful pressure. "It was a time to try men's souls, and the furnace was very hot," wrote Dr. Ricker. Yet when the year had closed, it was found that the contributions of churches and individuals exceeded those of the previous year by about \$800, amounting to \$4,912.22.

Rev. M. Dunbar, who for several years had served the Convention as a general missionary, resigned in December, 1876, but Missionary Bowler continued his efficient labors, and Aug. 29, 1876, Rev. C. E. Harden was appointed a general missionary, entering upon his duties October 1st. With these efficient helpers the missionary work of the Convention was faithfully prosecuted, and when in 1878-9 Missionary Bowler was compelled to withdraw from the service for several months on account of ill health, Rev. N. D. Curtis was made a general missionary. But the contributions of the churches had fallen to \$3,832.75 in 1878-9 against \$4,912.22 in 1877-8. This was largely due undoubtedly to the financial distress of the time. It became necessary during the year to reduce the salaries of the general missionaries one hundred dollars per annum, and at the request of the secretary his salary was reduced by a like amount. The work of retrenchment was carried further, and the appropriations to the mission churches were diminished thirty per cent. in the aggregate. But the heart of the secretary did not fail in the presence of discouragements. He believed that the skies would brighten. "There must be no staying of hands, no faltering of feet, no cooling of ardor," wrote Dr. Ricker. "It is a task of towering magnitude that challenges our endeavors. No nobler or more honorable work was ever

assigned to any people," and with hearty, courageous words he summoned his brethren to a stronger faith and a more united endeavor in the effort to fill the Lord's treasury, making it equal in its resources to every worthy demand made upon it.

In the succeeding year, however, the contributions from the churches were only slightly increased, while two of the general missionaries, Messrs. Curtis and Harden, entered upon the work of the pastorate. But the work was still pressed, especially through the mission churches. New houses of worship were built, and others were remodeled. An era of parsonage building and of debt raising opened. A few generous bequests were reported. "God be thanked that our churches are every year rising to higher and yet higher planes of Christian benevolence and activity," wrote Dr. Ricker in the report of the board presented in 1882.

In 1884, the Convention for the first time held its annual meeting in Aroostook County. This afforded a favorable opportunity for a review of the work of the Convention in that region, commencing with the labors of Rev. R. C. Spaulding and wife, who with faith and courage, laboring for a score of years and more, laid the foundations of our earliest churches there. Prior to 1862, there were only two Baptist churches in Aroostook County. In 1884, there were sixteen churches, with an aggregate membership of 668. Nine houses of worship and five parsonages had been erected. Six of the churches had settled pastors, and most of the others were favored with such temporary supplies as were possible to them.

Manifestly only added means were necessary in order to a more successful prosecution of this work. But in the Convention year 1883-4, the ordinary contributions from the churches were only \$2,944.18, and in the year 1884-5, \$2,986.75. But larger resources were at hand. The event of this last year was the munificent gift of ex-Gov. Abner Coburn, who died Jan. 4, 1885, and who, "out of his great love for our churches," as Dr. Ricker said, "and in token of his sense of their value to the State and the world,"

set apart in his will the sum of \$100,000 for the work of the Maine Baptist Missionary Convention. Other denominational items in his will were these: American Baptist Home Mission Society, \$200,000; American Baptist Missionary Union, \$100,000; Baptist church and society in Skowhegan, \$18,000. Dr. Ricker, who was consulted by Governor Coburn when he was considering the provisions of his will, tells us that at first the Governor proposed giving \$50,000 to the Convention, but that upon reflection he perceived that the annual income of that sum would not be equal to his annual donations, and so he doubled the amount. "A gift of such extraordinary magnitude," wrote Dr. Ricker, in the annual report of the board for 1885, "and under such circumstances, calls for devout and ardent gratitude to him who moved the heart of this man of wealth to an act so noble and princely. A Baptist by conviction as well as early training, a Christian also, but without membership in a Christian church, it is plain that he pondered long and anxiously as to how his great wealth could be made to tell the most effectually upon the good of his fellow men. To him the question was one of supreme moment. With a wise and discriminating forecast he balanced and adjusted the many differing though not antagonistic claims, and embodied the net result in his last will and testament, an instrument of characteristic brevity and simplicity."

But Dr. Ricker saw clearly that this most generous bequest made by Governor Coburn might prove harmful rather than beneficial. If treated as an excuse for diminished effort and more meagre contributions, he said, it would arrest all healthy growth, paralyze all healthy action, and dry up or make stagnant all the currents of spiritual life in the churches; and the churches were warned against any such fatal mistake. It was an encouraging fact in the next annual report of the Convention that the ordinary contributions of the churches were increased from \$2,986.75 in 1885 to \$3,929.22 in 1886. Evidently the warning of the secretary was heeded.

Notice of the receipt of Governor Coburn's gift is men-

tioned in the treasurer's report for 1887. Greatly enlarged resources were now available, and the year that followed, in the breadth and vigor of its activities, was without a parallel in the history of the Convention. "The policy of the board," wrote Dr. Ricker, at the close of the year, "has been in harmony with the universally recognized law of business, that capital rightly used is better than capital hoarded." In accordance with his suggestion, it was decided that a part of the Coburn legacy should be used in enlarging the Convention's general missionary force, in planting churches in important, growing communities where Baptist churches were not found, and in enlarging and strengthening the work in old fields, in which for the lack of means such work had hitherto been impossible. But this was only the beginning of such activity. It is true there were some who were of the opinion that only the income of the Convention's enlarged means should be used. But in general the brethren were in agreement with Dr. Ricker, that the maintenance of a large permanent fund by the Convention would divert the attention of the churches to other channels of denominational activity, and so diminish interest in the Convention's work. Everywhere the work of improvement was in evidence. In 1888, in the annual report of the board, reference was made to the new houses of worship erected at Bar Harbor, Smyrna, Foxcroft and Dover, and to others in process of construction at Saccarappa, Sanford, Milo, Yarmouth, Owl's Head and Gardiner; while at Mechanic Falls, Forest City and Rockport repairs of the most thorough and tasteful character had been made and dedicatory services held. Parsonages, also, had been erected in some places. Moreover the missionary force had been greatly strengthened. In 1887, it consisted of two workers; now there were seven. While new fields in hopeful numbers and of much promise were brought under cultivation, old fields were not neglected. Seventy-one churches received aid that year from the Convention treasury. The report of the treasurer showed that during the Convention year 1887-8, the

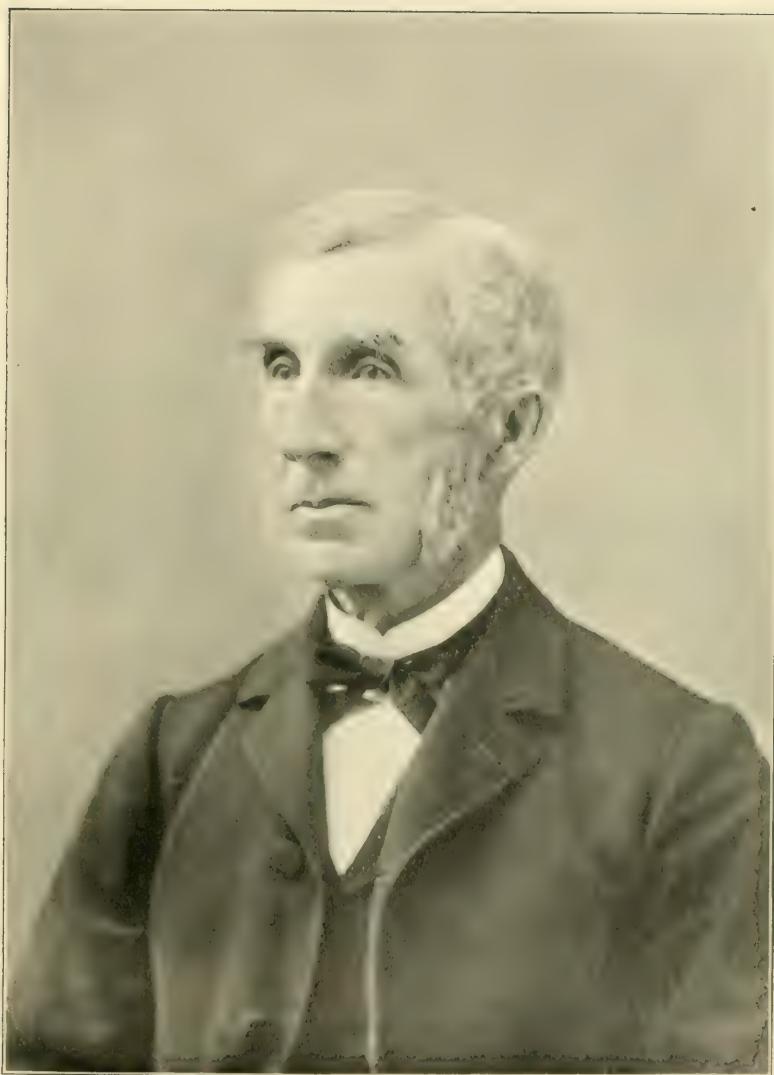
appropriations in aid of missions amounted to \$5,860.03, for salaries and expenses of secretaries and missionaries, to \$3,905.29, while there were special grants for church edifices amounting to \$29,175; and in that year there was drawn from the permanent fund \$30,800.28, so that the permanent fund which Sept. 1, 1887, amounted to \$117,702.72, amounted Sept. 1, 1888, to \$86,902.44. In closing the annual report of the board, Dr. Ricker found no occasion for discouragement because of this large outlay. "The year now under review," he said, "has been the best the Convention has ever seen. Why should not the next year be still better? It is a goodly land that lies just before us. Shall we turn back then into the wilderness? Who says it? Who dares think it? It is no time for half-hearted counsels or coward fear. Now, if ever, the Calebs and Joshuas should be heard and heeded. For such, neither walled cities nor sons of Anak have any terror. Our duty is plain. We cannot mistake the voice that bids us go forward. With prompt and cheerful step, then, let us go up and possess the land, for we are able."

These ringing words were the words of a trusted leader, and they found a response in many hearts all over the State. The year that followed was Dr. Ricker's last year of service as secretary of the Convention. Under his wise, aggressive direction the advance movement continued. Indeed, in activity it outstripped its immediate predecessor. Dr. Ricker's own summary of the work was as follows: "In the matter of expenditure, whether of money or labor, it is without a parallel in the Convention's history. The broad field was never before better worked, nor with better promise of cheering returns." According to the treasurer's report, there were appropriated during the year in aid of missions \$6,683.62, for salaries and expenses of secretaries and missionaries, \$6,361.62, and for special grants for church buildings \$29,490; and the permanent fund was reduced to \$59,693.42.

In withdrawing at this time from the active service in connection with the secretaryship, to which he had devoted

twenty years of his busy life, Dr. Ricker, in the annual report of the board, reviewed the work accomplished. Into that work had entered his prayers, his hopes, his efforts. The success achieved had been largely his success, and it was an inspiring record which he laid before his brethren. "At the commencement of the period now under review," he said, "the permanent fund amounted to no more than \$2,000. This sum, however, was gradually increased by donations and legacies until, in 1886, it was reported at \$21,402.06. If now to this there be added the real estate devised to the Convention by the late Dea. Byron Greenough of Portland, and valued at \$20,000, it would swell it to \$41,402.06, showing the handsome increase of nearly \$40,000 in seventeen years. But a year later, the treasury was in receipt of a legacy which dwarfed all preceding bestowments. Ex-Governor Coburn's great gift of \$100,000 then became available, and more than trebled both the resources and the responsibilities of the Convention. . . . The ordinary contributions from individuals and churches during the period in question make an aggregate of about \$90,000, or an average of \$4,500 per year. The total additions, by legacies and otherwise, to the invested funds in the same period (inclusive of real estate in Portland) have been, in round numbers, \$140,000. The average annual expenditure for ordinary uses may be set down at about \$9,000, while the total amount of special appropriations cannot have been less than \$70,000." But Dr. Ricker was already feeling the infirmities of age, and he wisely asked to be relieved of the burden he had so long and so heroically borne. "To many of us," he said, in the closing words of the report, "the supreme moment is just at hand. If we are truly waiting for it, we shall soon hear the award, sweeter by far than the music of the spheres, 'Well done, good and faithful servant, enter ye into the joy of your Lord.'"¹ After the acceptance of the report, the Convention took fitting action with reference to Dr. Ricker's long

¹ Close of the report of the board presented at Bar Harbor, Oct. 1, 1889.



JOSEPH RICKER, D. D.

and faithful service. It only remained for Dr. Ricker to write his "Personal Recollections," in which he rehearsed the events with which he had been so long connected, and give his estimate of some of his most valued co-workers, and then, having faithfully served his generation by the will of God, he entered into the eternal rest Sept. 4, 1897. That his was the welcome, "Well done!" no one can doubt.

Rev. Albert T. Dunn, D. D., who for several years had served the Free St. Baptist church, Portland, as its pastor, was made Dr. Ricker's successor. He had shown a deep interest in the work of the Convention, and by those who knew him best was believed to possess just those qualifications for the secretaryship which seemed to give promise of a successful administration.

Already it had been found necessary to check the outflow from the treasury, and at the meeting of the Convention at Bar Harbor, in 1889, at which Dr. Ricker resigned, the board voted that the permanent fund should not be reduced below \$40,000. The board also limited its current expenses to its current income. The new secretary entered upon his work, accordingly, under somewhat discouraging circumstances, inasmuch as it was found necessary to make a reduction of twenty per cent. in the appropriations to the churches. During the first year of the new secretary's service, there was a falling off in the ordinary receipts, and there was a necessary reduction in the ordinary expenditures. But Dr. Dunn was confident that from the seed recently sown an abundant harvest would in due time be gathered. In the first annual report of the board after he became secretary, he called attention to the fact that while the Convention had in recent years appropriated a generous sum in the prosecution of its work in securing permanent improvements here and there in the State, a much larger sum had come from the people, who had been encouraged and even stimulated to give by the action of the Convention, and presented the following table:

	Convention.	Field.	Outside.	Total.
Bangor, 2d,	\$ 800.00	\$ 3,000.00	\$	\$ 3,800.00
Bar Harbor,	5,900.00	500.00	1,596.00	7,996.00
Brunswick,	3,500.00	2,359.00	220.00	6,079.00
Canton,	1,000.00	531.07		1,531.07
Caribou,	150.00	500.00	50.00	700.00
Damariscotta Mills,	150.00	700.00	250.00	1,100.00
Dexter,	600.00	1,207.00		1,807.00
Dover and Foxcroft,	200.00	5,600.00	200.00	6,000.00
Enfield,	150.00	250.00		400.00
Fairfield,	500.00	2,200.00	50.00	2,750.00
Farmington,	400.00	2,400.00	3,000.00	5,800.00
Forest City,	175.00	1,350.00		1,525.00
Gardiner,	9,000.00	3,744.60		12,744.60
Great Works,	600.00	600.00	200.00	1,400.00
Hallowell,	700.00	1,072.00		1,772.00
Harpswell,	600.00	2,015.00	75.00	2,690.00
Hartland,	350.00	400.00		750.00
Hebron,	600.00	670.00		1,270.00
Hodgdon,	150.00	700.00		850.00
Houlton,	200.00	4,100.00	200.00	4,500.00
Jefferson, 2d,	400.00	1,906.00	360.00	2,666.00
Kennebunkport,	150.00	1,050.00		1,200.00
Lewiston,	4,500.00	2,500.00		7,000.00
Ludlow,	100.00	869.00	149.00	1,118.00
Mechanic Falls,	1,765.00	1,900.00	175.00	3,840.00
Milo,	1,500.00	2,600.00	300.00	4,400.00
Monson,	600.00	750.00	250.00	1,600.00
Nobleboro, 1st,	200.00	2,145.00	525.00	2,870.00
Norway,	2,000.00	821.00	134.00	2,955.00
Oldtown,	775.00	3,225.00	75.00	4,075.00
Owl's Head,	150.00	1,700.00	300.00	2,150.00
Paris, South,	500.00	7,000.00	500.00	8,000.00
Penobscot,	2,600.00	2,400.00	600.00	5,600.00
Presque Isle,	800.00	900.00		1,700.00
Rockport,	1,000.00	4,000.00		5,000.00
Saccarappa,	9,500.00	416.44	558.75	10,475.19
Sanford,	3,500.00	5,000.00		8,500.00
Skowhegan (Bethany),	3,000.00	17,937.00	300.00	21,237.00
Smyrna,	150.00	1,275.00	15.00	1,575.00
Waterboro, South,	1,900.00	1,900.00	700.00	4,500.00
Waterville, French chapel,	200.00	2,500.00	75.00	2,775.00
Wayne,	270.00	765.00		1,035.00
Winter Harbor,	400.00	1,000.00	50.00	1,450.00
Yarmouth,	4,000.00	4,107.00	1,000.00	9,107.00
	\$65,685.00	\$102,565.11	\$12,042.75	\$180,292.86

These statistics showed that forty-four churches had been aided by the Convention in building and repairing meeting-houses and parsonages to the amount of \$65,685, while the churches themselves had raised for the same purposes \$102,565.11, and that \$12,042.75 had been collected from other sources exclusive of the Convention treasury, making a total of \$114,607.86 secured because of the Convention's aid. Neither the courage of the secretary nor of the brethren with whom he was associated in State mission work was in any way shaken, therefore, because of present diminished resources. The outlay had been made in accordance with a wise policy, it was believed, and it only remained for those upon whom the burden of administration now rested to press forward with the same prayer and hope and effort as in the past.

And this was done. The secretary commenced at once to put himself in touch with the churches. Evangelistic in spirit, ready at any and at all times to serve the churches, he sought to be helpful wherever he went, and more and more he infused the same spirit into the mission churches. He was here and there and everywhere. The finances were not forgotten. In all possible ways he urged the claims of the Convention, while at the same time he was just as ready to urge the claims of any other organization which had for its aim the good of men and the glory of God.

In the annual report of the board for 1891, Dr. Dunn suggested that the detail work of the board be committed to an executive committee, "this committee to be so selected as to represent all parts of the State, and selected with the understanding that each was to inform himself as to his particular district, and be able to present the facts at each stated meeting of the committee," the members of the committee to have their traveling expenses borne by the Convention. A resolution embodying this suggestion was adopted by the Convention, and the business, which up to this time had been transacted by the members of the board, was now entrusted to an executive

committee of nine, to which the officers of the Convention were added. The first meeting of the committee was held Dec. 1, 1901, and was organized by the choice of Rev. W. H. Spencer as chairman and Rev. C. V. Hanson as secretary.

Another recommendation made by the secretary, in the report of the board in 1891, had reference to a re-arrangement of dates for holding the associational meetings. The secretary desired to attend all of these meetings, and the proposed re-arrangement would enable him to do this. The Convention accordingly recommended to the associations that they hold their meetings in such succession as to enable the secretary, and representatives of other missionary organizations, to visit them all each year.

Still another recommendation had reference to the enlargement of the Sunday-school work of the denomination in the State, and involved the appointment of a Sunday-school missionary or secretary, who should make it his special work to visit the Sunday-schools, arrange for and conduct Sunday-school institutes in different parts of the State, and in every way in his power stimulate and strengthen true ideas of Sunday-school work. This recommendation also was adopted by the Convention. The man whom the secretary had in mind for this place was Rev. G. W. Hinckley, who was then engaged in laying the foundations of his work for boys at East Fairfield, and Mr. Hinckley received the appointment. But not long after he entered upon his new duties, his rapidly-growing work at Good Will Farm occupied his attention to such an extent that he was compelled to resign, much to the regret of all the friends of Baptist Sunday-school work in Maine, and the vacancy was not filled.

The act incorporating the Maine Baptist Missionary Society, passed by the Legislature of Maine Feb. 8, 1823, provided for a "common seal." So did the act incorporating the Maine Baptist Convention, approved March 16, 1830. When these two organizations were united under the name of the Maine Baptist Missionary Convention by an act of

the Legislature approved Feb. 6, 1867, it was provided that "all property, powers, franchises and privileges, granted or acquired, under authority of the respective acts incorporating said bodies corporate, shall be held and enjoyed by said Maine Baptist Missionary Convention, in as full and ample a manner as the same were held and enjoyed by either, or both, of said original bodies." The earlier organization seems to have had no use for a seal; certainly none was provided. But it was otherwise at the present time, and in some business transactions in connection with the invested funds of the Convention a seal was required. Accordingly the trustees of the Convention, in the autumn of 1891, authorized Hon. Percival Bonney and the recording secretary of the Convention, Rev. H. S. Burrage, D. D., to procure a seal. A design was suggested by the recording secretary, and a drawing of this design, made by Mr. John Calvin Stevens of Portland, was accepted as the seal of the Convention, and has since been in use.

That something might be done for the Sunday-schools, Secretary Dunn suggested, in the next annual report of the Board, the holding of from twelve to twenty Sunday-school institutes in different parts of the State, under the direction of a competent leader. Ten such institutes were held in June, 1902, at the following places: Oakland, Lewiston, South Waterboro, Saco, Thomaston, Milltown, Cari-bou, Dover, Bluehill and Harrington.

At the meeting of the Convention at Waterville, Oct. 4 and 5, 1892, the executive committee was enlarged so as to consist of one member from each association to be named by the associations, but subject to the approval of the board. Rev. E. C. Whittemore was made the secretary of the committee and has served in this office from that time to the present.

At this meeting of the Convention, Prof. John B. Foster, who for twenty-nine years had served the Convention as its treasurer, asked to be relieved, but by a vote of the Convention he was requested to serve an added year, and this he consented to do. At the meeting held in Auburn,

Oct. 3 and 4, 1893, the resignation of Prof. Foster was accepted, and a minute was spread upon the records recognizing his long and faithful services. Mr. C. Fred. Morse of Portland was made Prof. Foster's successor.

The churches, however, were not furnishing the amount of money needed for the prosecution of the work of the Convention on its enlarged scale of operations, and at the meeting in Waterville, in 1892, it was voted that at least \$6,000 should be secured during the year for the missionary work of the Convention. The executive committee also was instructed to make an equitable apportionment of this amount among the associations. This apportionment was made as follows : Aroostook, \$600 ; Bowdoinham, \$600 ; Damariscotta, \$450 ; Hancock, \$500 ; Kennebec, \$500 ; Lincoln, \$775 ; Oxford, \$200 ; Penobscot, \$800 ; Piscataquis, \$150 ; Cumberland, \$800 ; Waldo, \$75 ; Washington, \$200 ; York, \$350. It was not a favorable time for the introduction of such a scheme. This was the year of the Centenary Fund movement, made by the American Baptist Missionary Union, in connection with which one hundred and ninety-six of the Baptist churches in Maine gave more than \$14,000 for work in foreign mission fields. This was a period also of financial stringency throughout the country. It was accordingly necessary, as in previous years, to draw on the permanent funds of the Convention, the amount in 1892-3 being \$6,833.45. But \$5,900 were required for purposes outside of the ordinary annual expenses, this large draft on the permanent fund being required to meet other calls than those of the work of the year.

But in 1893 and 1894, even a less sum came into the Convention treasury from the contributions of the churches, the amount in 1893 being \$4,168.39, and in 1894, \$3,828.66. Yet while, in this latter year, the treasurer of the Convention paid out \$9,466.37 for current expenses, this amount was only \$240.88 in excess of the sum available for the work from all sources.

Meanwhile the missionary work of the Convention received the unremitting attention of the secretary. Rev. C. E. Young, who left the pastorate for this service, gave his attention to Aroostook County, Rev. D. C. Bixby to Penobscot County and lay missionary W. H. Rice to Hancock County. Work among the French at Lewiston was carried on in connection with the American Baptist Home Mission Society. The same missionary service was continued in 1893-4, except that Rev. D. C. Bixby devoted only four months to the work. But in 1894-5, in addition to missionaries Young and Rice, Rev. N. Hunt was added to the force, and for ten months evangelist J. W. Hatch and wife gave themselves to earnest, whole-hearted service among the churches. Rev. E. Leger spent eleven months in work in behalf of the French in Lewiston, Biddeford and Skowhegan. The excess of expenditures over receipts this year was only \$307.59, though the total expenditures reached the sum of \$10,467.44.

The missionary force of the Convention was still further increased in 1895-6 by the appointment of Rev. C. E. Harden, a former successful missionary of the Convention, who now received one-half of his salary from the Lincoln Association, it being understood that he would confine his labors to that association. The appropriations for the services of the secretary and the missionaries amounted to \$5,868.31, and for the churches to \$4,921.50. These were large sums, and there was a deficit of \$1,008.10. There were those at the meeting of the Convention at Damariscotta, Oct. 6 and 7, 1896, who took a gloomy view of the situation, but Rev. I. B. Mower of South Berwick suggested that the deficit be raised then and there, saying that the South Berwick church could be relied upon for \$50.00. The suggestion was promptly seconded, and then followed a scene seldom witnessed in such an assembly, as from all parts of the house pledges of money from churches and individuals came pouring in. Dr. Dunn took charge of the movement to wipe out the deficit, and

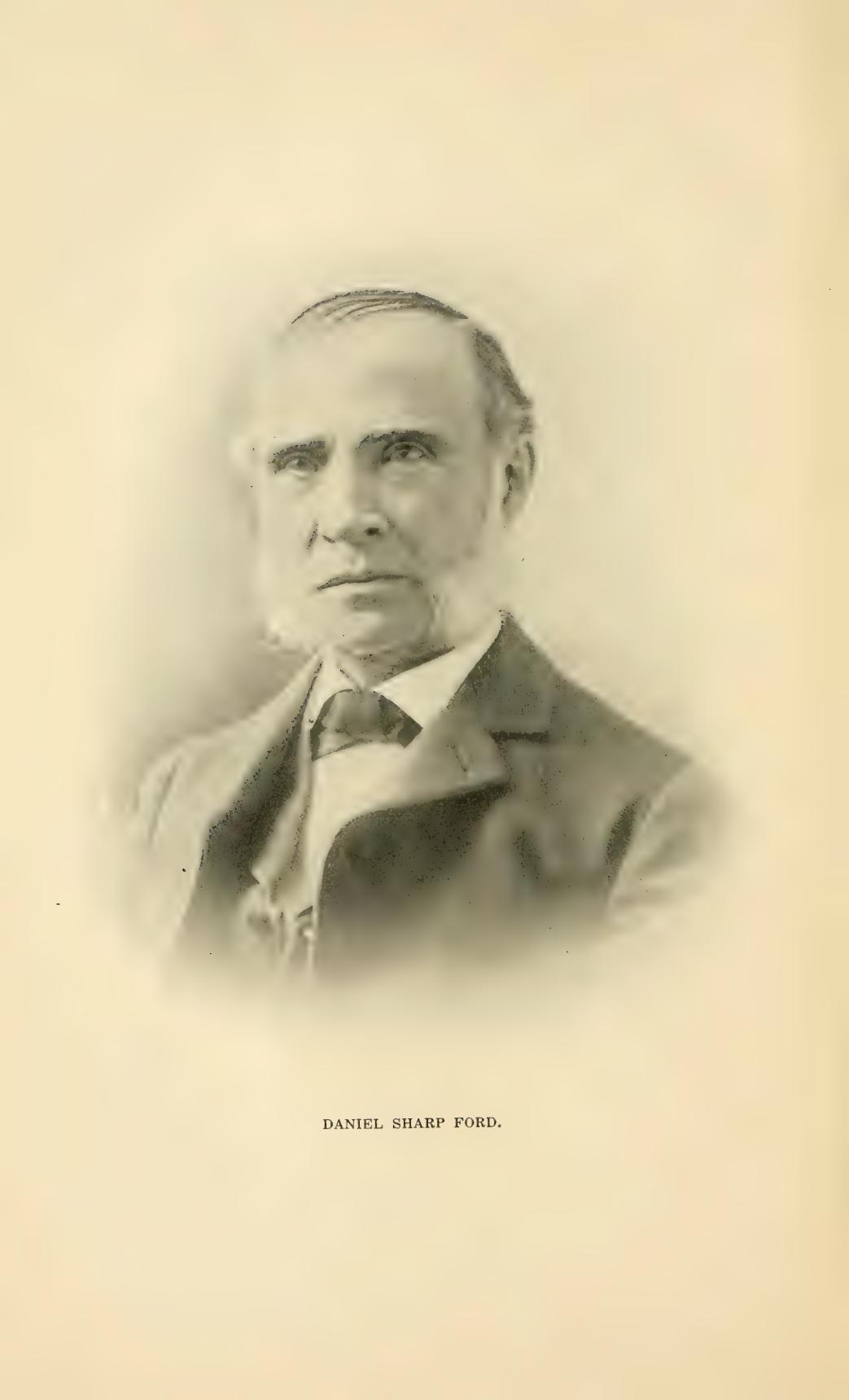
when it was ended, it was found that money and pledges to the amount of \$1,450 had been secured.

At this meeting of the Convention Mr. C. Fred. Morse resigned the treasuryship and Mr. Henry M. Maling of Portland was made his successor.

During the year 1896-7, by vote of the Convention, the sum of \$6,000 was apportioned among the churches. Fifty cents per member was taken as the basis of the apportionment, and early in November, 1896, pledge cards were sent to every Baptist church in the State. Pastors were requested to put these cards into the hands of an efficient committee for a thorough distribution, giving every one an opportunity to make a contribution to the work. Good results followed.

The receipts from the churches that year were \$4,419.06 as against \$3,717.64 received the year before. The treasurer reported that he had received \$1,516.67 on account of the special contribution made at Damariscotta for the deficit of the previous year, a sum exceeding the subscription.

Rev. C. E. Harden, one of the missionaries of the Convention, died Nov. 15, 1897. Missionary Rice, after long and valuable service, resigned. Mr. J. W. Hatch, who, with his wife, had done so faithfully the work of an evangelist, was obliged on account of ill health to withdraw from the service. This left for the latter half of the Convention year 1897-8 only missionaries Young and Hunt in the field, with the secretary. During the year the disturbance in financial circles continued, and at the meeting of the executive committee, in November, 1897, it was deemed necessary to reduce the expenditures for the year at least twenty-five per cent. At the next meeting of the committee Secretary Dunn voluntarily relinquished \$250 of his salary, while missionary Young, with characteristic self-sacrifice, insisted upon a second reduction of his salary. In the year that followed, 1898-9, there was a return to the apportionment plan, with the result that \$5,094.82 were secured from the churches, and the total receipts



DANIEL SHARP FORD.

were such as to meet all expenses and to leave a balance of \$890.07 in the treasury.

At the meeting of the Maine Baptist Missionary Convention at Cherryfield, Oct. 3, 1899, the seventy-fifth anniversary of the organization of the Maine Baptist Convention was appropriately celebrated. Rev. E. C. Whittemore, in a carefully prepared address, reviewed the history of the Convention, and this address, by vote of the Convention, was published in the Minutes.

The missionary service was continued, with the addition, Dec. 1, 1899, of Rev. P. A. A. Killam, who was assigned to service in Washington County; and a good work was also done along evangelistic lines, the report of the board for 1899-1900 making mention of the labors of evangelists H. L. Gale and Harry Taylor, and sisters Edwards, Stone, Moore, Stewart, Fiel and Hoey. A large part of the baptisms for the year were in connection with the labors of these workers.

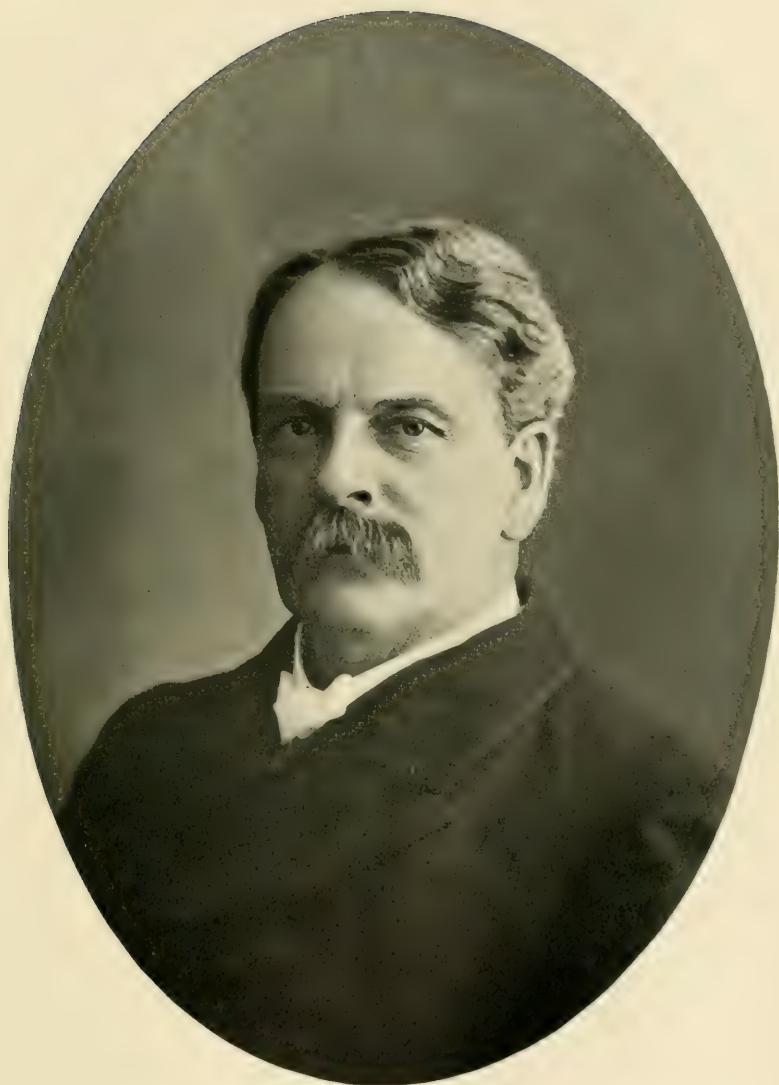
At the meeting of the Convention at Yarmouth, Sept. 26 and 27, 1900, the treasurer was authorized to receive as annuities such sums of money as might come into the Convention treasury for that purpose, and to give a bond guaranteeing to the donors during their lifetime an annual amount of interest not to exceed the rate paid by the American Baptist Home Mission Society and the American Baptist Missionary Union for annuities of the same class, the principal to become a part of the permanent fund of the Convention when it shall cease to be an annuity. During the year, \$1,800 were received for the Annuity Fund.

Early in this Convention year information was received that, by the will of Mr. Daniel Sharp Ford of Boston, the Maine Baptist Missionary Convention had been made one of his residuary legatees, the will specifying that after the payment of certain bequests one-ninth of the remainder of the estate should become the property of the Convention. During the year 1900-1901, the sum of \$43,488.90 came

into the Convention treasury from this source. This amount was increased during the following year by the receipt of \$23,591.66.

At the meeting of the executive committee, held in Waterville in February, 1900, it was voted, "That upon the receipt of the Daniel S. Ford bequest, or any part thereof, the treasurer place the same upon the books of the Convention to the credit of the special fund, which shall be called the Daniel S. Ford Fund, opening accounts for such a fund, the same to be kept and reported as a separate fund of the Convention, the interest only to be used." This vote received the approval of the board, and also of the Convention. At a meeting of the board held in Lewiston, Sept. 23, 1902, it was voted to set aside ten per cent. of the Ford Fund as a Church Edifice Building and Loan Fund, to be appropriated at the discretion of the executive committee. There were calls early in the year from Rumford Falls and Millinocket for aid in the building of houses of worship—calls which were regarded as absolutely essential to the success of work in those fields. Other calls it was known would come, and while there was no such need of large expenditures as at the time of the Coburn bequest, it was the general conviction that at least a tenth of the Ford bequest might profitably be used in this way. The total of all funds (including the Greenough property in Portland, estimated at \$18,000,) was now \$140,217.56.

With these larger resources there came a prospect of a less strenuous life for the large-hearted, overworked secretary of the Convention. Manfully he had toiled, in season and out of season, to advance its interests. He had made the whole State of Maine as familiar to him as is the parish of a country or city pastor. From York to Aroostook, by personal observation and study, he knew the condition and needs of the churches. March 2, 1903, he fulfilled an appointment to present to the members of the Boston Social Union the present state of our denominational work in Maine. On his return he tarried in Port-



REV. ALBERT T. DUNN, D. D.

land in order to have a conference with the trustees of the Convention, residing in or near the city, concerning the new church which had been organized at Central Square, and to the development of whose interests Dr. Dunn, in the preceding weeks, had devoted much of his time. Then he went to his home in Waterville. Soon it was reported that he was ill; then that he was seriously ill. Much strong, earnest prayer was offered all over the State, and even beyond its borders, that if it was the will of God he might be spared for further service. But he who knows the times and seasons, and where he would have his servants be, ordered otherwise, and at length, on Thursday, April 2, 1903, the sad tidings were carried to waiting, saddened hearts, here and elsewhere, that Dr. Dunn was dead. He was not, for God had taken him.

From the time of Dr. Dunn's death until the close of the Convention year, the work of the secretary was performed by the executive committee, the secretary of the committee, Rev. E. C. Whittemore, D. D., attending to the clerical duties of the corresponding secretary's office. When the Convention met at Rockland, Oct. 7 and 8, 1903, there was a heavy shadow over all the proceedings. In the report of the board, prepared by the president of the Convention, Rev. I. B. Mower, fitting mention was made of the great loss which the Convention had sustained in the death of Dr. Dunn, and Rev. E. C. Whittemore, D. D., of Waterville delivered a memorial address, in which the life and services of Dr. Dunn received felicitous and appreciative recognition. This address was printed in the Minutes.

At the election of officers, Rev. I. B. Mower, pastor of the Baptist church at South Berwick, was made Dr. Dunn's successor. He had been president of the Convention during the preceding two years, and had also served as a member of the executive committee and as a member of the board of trustees. A native of Maine, he had been familiar with the Convention work from his early years, and it was believed that he possessed in an eminent degree the executive qualities requisite for the corresponding sec-

retaryship. Mr. Mower accepted the appointment and soon after entered upon his work. Already the wisdom of this choice is abundantly manifest.

Dr. Dunn did not leave a review of the financial affairs of the Convention during his period of service as did Dr. Ricker. It was not permitted to him to recall the facts which meant so much to the interests which were so large a part of his daily life as the years came and went. But such a review we should have, and it may take this tabular form :

	Contributions from Churches.	Total Income.	Total Expenditures.	Total Funds and Property.
1890,	\$3,045.21	\$21,992.57	\$28,820.85	\$ 52,845.14
1891,	4,423.93	16,131.91	19,449.92	51,500.00
1892,	3,481.06	14,231.33	14,180.36	53,582.96
1893,	3,847.49	9,454.48	16,112.90	52,824.54
1894,	3,398.19	13,827.67	12,332.41	66,305.26
1895,	3,291.29	15,250.93	14,011.51	68,226.07
1896,	3,717.64	15,564.96	14,573.06	65,439.41
1897,	4,419.06	15,646.34	12,246.24	67,947.51
1898,	3,953.90	12,880.81	12,902.82	63,018.63
1899,	5,094.82	15,660.00	11,711.54	67,411.77
1900,	4,393.83	13,073.91	10,164.96	70,408.47
1901,	4,480.93	58,320.84	11,628.17	117,065.90
1902,	4,392.59	37,494.14	14,351.21	140,217.56
1903,	4,625.57	35,523.92	14,465.47	161,204.64
	\$56,565.51	\$295,053.81	\$206,851.42	

CHAPTER XXII.

MAINE BAPTIST EDUCATION SOCIETY.

With the termination, in 1858, of the relation between the Maine Baptist Education Society and the Northern Baptist Education Society, a new and more prosperous era in the history of the Maine Society opened. At once there were gratifying assurances of a heartier and more generous support on the part of the Maine Baptist churches. During the first year after the Society entered upon an independent career the contributing churches increased from eight to twenty-six, and the amount received increased from \$250 to \$598. The great revival then in progress brought into the churches a large number of young men, many of them in academies and high schools, and those interested in the Society were led to expect that not a few among the converts in these various educational institutions would give themselves to the work of the Christian ministry.

During the Civil War, with the lessening of the number of students in the higher institutions of learning, there was also a lessening in the number of students for the ministry. In the report of the board of directors of the Maine Society in 1864, it was stated that the number was "very small, alarmingly small." The interest of the Society in the educational work of the denomination found expression in the annual reports of the board in 1863 and in 1864. In the report for 1864, we find these words: "Quite a number of churches have nobly responded to this call, and the subscription has been materially advanced. All that is needed to insure ultimate success is the hearty co-operation of the pastors with the members of the college faculty, whose exertions in this cause are worthy

of all praise, being very laborious and without compensation."

At the annual meeting in 1865, in the annual report of the board, attention was called to the Minister's Institute which had recently been held in Chicago under the direction of the Illinois Baptist Pastoral Union. This part of the report was referred to a committee of which Rev. W. H. Shailer, D. D., of Portland was chairman. This committee recognized the importance of having such an Institute in Maine, "holding its sessions once or twice a year, when lectures should be delivered and subjects discussed pertaining to Christian doctrine and pastoral duties." In accordance with a recommendation of the committee, the board was instructed to mature some plan for establishing such an Institute at Waterville, or some other central place in the State, and to carry the plan into effect as soon as practicable.

A Minister's Institute was accordingly held in Saco, under the auspices of the Society, in connection with its annual meeting in June, 1866, and continued two days. Dr. Alvah Hovey, of Newton Theological Institution, delivered six lectures on Theology, Dr. N. M. Wood of Thomasston, two on Evidences, Dr. G. W. Bosworth of Lawrence, Mass., one on Ministerial Efficiency, and Rev. Nathaniel Butler of Camden, one on Revivals.

In November, 1866, the Institute met at Waterville, and was organized as a distinct and permanent society. Fifty ministers were present. The Institute continued eight days. Dr. Hovey delivered lectures on Inspiration, the Extent of Sin, the Extent of the Atonement, Consciousness in the Intermediate State, Mode of Baptism, Resurrection, and Duty of Women in Social Meetings. Dr. T. J. Conant gave four lectures on God's Care for his Word and four exegetical exercises. One session was devoted to a conference on various practical subjects, such as the best method of raising money for benevolent purposes, best method of conducting a revival, &c.

In October, 1867, the Institute was held at Thomaston. Fifty-five ministers were present. Dr. Hovey gave two lectures on Regeneration, two on a Review of Bushnell, one on Alleged Contradictions of Scriptures, one on the Best Commentaries, and one on the Study of Theology. Dr. G. D. B. Pepper of Newton Theological Institution gave five lectures, one on Justin Martyr, one on Celsus, one on the Study of Ecclesiastical History, one on the Self-evidencing Power of Truth, and one on the Universal Brotherhood of Man. Essays were also read by Dr. Adam Wilson and Rev. Ira Leland on the Office Work of the Holy Spirit, by Dr. N. M. Wood on the Word and the Spirit in Regeneration, by Rev. F. D. Blake on the Present Guidance of the Spirit into Truth, and by Rev. J. Ricker and Rev. W. O. Holman on Ministerial Successfulness. Rev. H. A. Hart read a review of Stanley's History of the Jewish Church, and Rev. R. J. Langridge a review of Clarke's Orthodoxy, its Truths and its Errors. Rev. J. W. Holman gave an interpretation of Rev. 20: 1-10.

A meeting of the Institute was held at Skowhegan Oct. 21 and 22, 1868. Rev. Dr. Manning of Boston, Dr. Hovey, Dr. W. Lamson, and Mr. R. G. Pardee of New York were the lecturers, but it was evident that the interest in the Institute was declining. It was difficult to secure lecturers, and the expense to the members was somewhat burdensome. It was found, moreover, that those who would be most benefited by the meeting did not attend. In 1869, no meeting was held, and notwithstanding the announcement that a meeting would probably be held during the next year the Institute quietly went out of existence, though an ineffectual attempt to revive it was made by the Maine Baptist Education Society in 1874.

Meanwhile the Education Society continued its work of aiding young men who were studying for the Christian ministry. It was still necessary for the Society to correct a misunderstanding in some quarters with reference to ministerial education—a misunderstanding which, it would

seem, ought not to have existed after so many explicit statements. In their annual report for 1866, the directors of the Society said: "Holding that no education can be too extensive and no mental discipline too thorough for the ministry, we also hold that such an education and such a discipline are not within the reach of all, and therefore should not be urged upon all. The man should receive the training he is fitted for by mental structure and outward circumstances. One man will be greatly benefited by seven years of study in college and seminary; another would be injured thereby. This Society has no thought of inculcating the idea that none should enter the ministry but graduates of schools and seminaries. God calls men into the ministry, we believe, of all stations and of all ages, and while every man would be better for some training, it is evident that the same training is not adapted to all. Whether the preparation should consist of a few months' study and experience with some pastor, or a full course of study, must be determined by the circumstances of each individual. We hold ourselves ready to assist with our counsels and our funds every one, who is called to preach the gospel, to secure the best possible preparation open to him."

But young men in large numbers were not offering themselves as candidates for the ministry. In the year 1867-8, only four men were aided by the Society, and all were members of the senior class in Colby University. Indeed the annual report of the board of directors raised the question, "Is it desirable to continue the organization?" But a more encouraging state of things was soon evident. At the meeting of the Society held in Portland, June 23, 1870, Rev. S. L. Caldwell, D. D., of Providence, R. I., and Rev. Alvah Hovey, D. D., of Newton Theological Institution, were present and considered at some length the character and work of our institutions of learning with reference to the Christian ministry; and a committee was appointed to bring the matter before the several associa-

tions in the State, with the view of awakening in the denomination a deeper interest in every form of education.

Then came the memorable meeting at Bath, June 19, 1872, when the by-laws of the Society were changed, enlarging the work of the Society so that it should have this added aim, "to foster, in all proper and legal ways, our educational interests in the State." In the report of the board this encouraging statement was made: "The interest and liberality of the churches in the work of this Society seem to be on the increase." The beneficiaries had increased to eleven, and the contributions of the churches had also increased. In 1873-4, the number of beneficiaries had increased to fifteen, and appropriations were made amounting to \$1,155. During this year the sum of \$733.47 was received from a bequest of Byron Greenough of Portland and added to the permanent fund. In the year 1876-7, the number of beneficiaries had increased to twenty-four, and the amount paid to these was \$1,280. Into the treasury that year, from the churches and friends of the Society, contributions came amounting to \$1,082.97. An earnest effort was made during the year to secure the co-operation of every Baptist church in the State. Special educational meetings were held in Damariscotta, Dec. 13, 1876, and much interest in the work of the Society was awakened.

But the number of beneficiaries in 1877-8 was reduced to seventeen, and the amount contributed from various sources was reduced to \$857.82. This was attributed to recent criticisms of the beneficiary system and to business depression. In 1878, at the annual meeting of the Society, a resolution was adopted requiring the beneficiaries to pledge themselves to secure an annual collection in aid of the Society's work, or in aid of some other Baptist Ministerial Education Society, a resolution that was very soon forgotten. In 1882, the number of beneficiaries had still further declined and only four were reported at the annual

meeting as receiving aid from the Society. "Fewer students," said the report, "have the ministry definitely in view than in former years."

At the annual meeting of the Society in 1883, in accordance with a request received from the trustees of Colby University, that the Society should appoint annually a committee to report to the Society on the work and wants of the college and its tributary academies, committees were appointed to visit Houlton Academy, Hebron Academy, Coburn Classical Institute and Colby University, and the reports of these committees appeared in connection with the report of the next annual meeting of the Society. Similar reports in connection with the reports of the annual meetings of the Society have appeared each year since that time. These have been printed in the Minutes, and in this way the more important facts in connection with the work and growth of these various institutions have been laid before the churches.

Meanwhile the Society continued to press its work with reference to the Christian ministry. In 1885, the efficient secretary of the Society, Rev. E. S. Small, prepared a paper urging upon young men the claims of the ministry. This paper was published in Zion's Advocate and also in tract form for circulation in our denominational schools. A paper by Rev. C. V. Hanson, on the Importance of More Prayer for the Sending of Laborers into the Harvest, was also published in Zion's Advocate.

In 1886, the by-laws and rules of the Society were codified.¹ Hitherto the Society had granted beneficiary

¹I. The objects of this Society shall be to assist, in acquiring an education, such brethren of the Baptist denomination needing aid as give satisfactory evidence that they are called of God to the work of the gospel ministry, and to foster, in all proper and legal ways, our educational interests in the State.

II. The Society shall be composed of all regularly ordained Baptist ministers in the State; of life members, made such by the payment, at one time, of ten dollars, and of delegates from Baptist churches contributing to its funds, each church appointing one delegate for the current year.

III. The officers of the Society shall be a president, vice president, secretary, treasurer, and not more than thirty directors, chosen annually. Together, they shall form an executive board, six of whom, when regularly convened, shall constitute a quorum.

IV. It shall be the duty of the Secretary to keep a record of the proceedings of the

aid only to young men studying for the Christian ministry. In 1887, the report of the board raised the question whether beneficiary aid should not be extended to young women, and at the meeting of the Society held in Lewiston, Oct. 3, 1888, it was voted, "That it is the sense of this Society that the charter of the Society should be so amended as to include among its beneficiaries young women who purpose to engage in religious work; and the directors are hereby authorized to secure the necessary legislation." In accordance with this vote the charter of

Society and of the executive board; to conduct the correspondence of the Society; to give notice of all meetings, and to present, at the annual meeting of the Society, a report of what has been accomplished during the year then closed.

V. It shall be the duty of the treasurer to receive and safely keep all moneys and other property belonging to the Society, subject at all times to the direction of the board. He shall keep an exact account of all receipts and expenditures, and shall present the same, audited by a committee appointed by the Society for this purpose, in his report to the Society at their annual meeting. He shall give to the board, whenever it shall be required, a written statement of the condition of the treasury, and of the amount and description of funds belonging to the Society. He shall also render to the secretary, at least one week before the annual meeting, a written report of his receipts and disbursements during the year.

VI. It shall be the duty of the executive board to receive, under the patronage of the Society, such brethren of the Baptist denomination as are deemed worthy, and need assistance in their preparation for the work of the ministry, to advise with them in reference to their places of study, to determine the amount of aid to be offered them, and the conditions upon which it shall be given, and generally to superintend the interests of the Society in the collection and disbursement of funds.

VII. It shall further be the duty of the executive board to appoint an examining committee, whose duty it shall be to examine applicants for assistance and to report results to the board. In case it is not convenient for an applicant to come before the committee, he may appear before any three pastors of Baptist churches in this State, and their report shall be received by the board as the report of an examining committee. The examining committee shall have oversight of the beneficiaries as to their character, scholarship, amount of preaching, etc., and the location of members of this committee shall have reference to the location of the beneficiaries, for the convenient discharge of these duties.

VIII. The executive board shall hold four regular meetings in the year for the transaction of business, in connection with the meetings of the board of the Maine Baptist Missionary Convention, or as the board may appoint. Special meetings of the board may be called at the option of the president, or at the written request of three members of the board.

IX. There shall be an annual meeting of the Society in connection with the annual meeting of the Maine Baptist Missionary Convention, and at each meeting a person shall be appointed to preach at the next annual meeting.

X. The rules concerning beneficiaries shall be a part of these by-laws, and shall be printed separately in a circular for the information of those interested.

XI. These by-laws may be altered at any annual meeting, by a vote of two-thirds of the members present.

the Society was amended by the addition in the fourth section of the words, "and such young women in their education for missionary or other religious work." The amended charter received the signature of the governor of Maine Feb. 19, 1889. In accordance with this action the Society placed on its beneficiary list in that year the name of a young lady, a graduate of Hebron Academy, who was taking a medical course under the direction of the Woman's Baptist Foreign Missionary Society.

The report of the board for 1889 shows that from 1858 to 1889 one hundred and eleven names appear in the Society's records as beneficiaries. A few of these received only one appropriation; one was assisted throughout eight years; several were on the list for seven and six years, while four or three years constituted the average term.

A legacy of \$1,000 from the estate of Mr. J. H. Roberts of Rollinsford, N. H., was mentioned in the annual report of the board in 1890, and this sum was added to the Society's permanent fund.

The advisability of committing the business of the Society to an executive committee was considered and approved by the Society in 1891, and authority was given to the board of directors to appoint such a committee. This committee since that time has attended to the duties previously entrusted to the board of directors.

The Society at this time also heartily endorsed a movement suggested by President Small of Colby University to secure for the college through the Baptist young people of Maine the foundation of a professorship of biblical literature, and it was recommended that an effort be made to secure from the young people in the churches throughout the State as a foundation of the professorship the amount of two thousand dollars annually. Rev. G. D. B. Pepper, D. D., formerly president of Colby, received the appointment to the chair thus established, and entered upon his work in 1892. This was an appointment which was most gratifying to the Baptists of Maine. Dr. Pepper, as pastor of the Baptist church in Waterville, and later as presi-

dent of the college, was widely and favorably known. As an eminent biblical scholar and teacher, he possessed just those qualifications which especially fitted him for successful service in his professorship. The amount secured from the young people's societies annually for the support of the professorship, however, did not meet the expectations of those who organized the movement, and for five years the necessary funds were largely provided by the gifts of individuals who were interested in securing Dr. Pepper's services in this important department of instruction. In 1897, the trustees of Colby voted to continue the professorship, and it was hoped that in the effort then commenced to increase the endowment of the college special gifts would be made which would place the biblical professorship on a strong foundation. This hope, greatly to the disappointment of the friends of the college, was not realized. Dr. Pepper accordingly resigned, and the biblical professorship at Colby was discontinued.

Meanwhile the small number of students for the ministry in the academies and in the college awakened anxiety. In 1891, the number of students receiving beneficiary aid from the Education Society had fallen to nine. In the previous year no new application for aid had been received, an experience the Society had not known since 1867. Of course students for the ministry requiring aid from the Society did not comprise the whole number of those who were at this time looking forward to the work of the Christian ministry as their life work. But the entire number of ministerial students, it was ascertained, was inconsiderably small in proportion to the immediate and pressing demand for trained laborers. It was believed, however, that certain forces were already in operation which could hardly fail to increase the number of students for the ministry. Earnest prayer was being offered to this end. The young people's movement was calling the attention of many to the needs of the churches and to the responsibilities resting upon the churches with reference to this matter. There was also an increasing inter-

est in general education, which in itself was favorable, it was thought, to an increase of ministerial students. The expectations raised by these and other considerations were in part fulfilled. In 1895, the number of students for the ministry aided by the Maine Baptist Education Society had risen to sixteen, and the appropriations that year amounted to \$1,117,70. But unhappily this increase was only temporary. In 1901, the number had fallen to seven, and in 1903, to five.

This state of things has very naturally led to serious inquiry as to the cause or causes of the fact that so few young men in a course of liberal study in our institutions of learning have the Christian ministry in view. This inquiry indeed has become a general one, for a like state of things exists elsewhere. In the report of the board of the Maine Baptist Education Society for 1903, attention was called to the fact that education societies in other States reported a similar steady decrease in the number of applicants for aid. Among the reasons given for this decrease by those who had thoughtfully considered the matter were : 1st. The large number of unemployed ministers in the country ; 2nd. The brief period of active service in the ministry, inasmuch as the churches desire only young men for pastors ; 3rd. The meager compensation during this brief period as compared with that received in other callings requiring the same ability and training. These reasons have not equal weight, and one of them, the large number of unemployed ministers, may have little, if any, force in Maine. But there can be no doubt that other callings, for many reasons, have for some time been more forceful and are more forceful still.

Where is the remedy for this state of things ? If there are hindrances in the churches themselves, these hindrances should be removed. There should also be unceasing prayer to the Lord of the harvest that he send forth more laborers into the great harvest field. Has not prayer for this object been much less frequent in recent years than formerly ? Have we at the present time as many

family altars in Christian homes at which such prayers were formerly wont daily to be made?

The Maine Baptist Education Society, since its organization at Waterville in 1819, has certainly justified the hopes of its founders. It may not have accomplished all that was possible in such an organization, but its officers have been men of ability and consecration, who have given to the work whole-hearted service. The Society has not only aided a large number of young men in their preparation for the work of the Christian ministry, but it has directed the attention of the members of Baptist churches in Maine to the work of education in general, and especially since the change in its by-laws in 1872, when it became one of the objects of the Society "to foster, in all proper and legal ways, our educational interests in the State." From that time the Maine Baptist Education Society has been a potent factor in all the educational plans and purposes of the Baptists of Maine. During this time the federation of our educational institutions, suggested by Dr. Champlin, has been accomplished, and has attracted attention throughout the denomination.

Unquestionably the progress that is noticeable in the work of the Society in the early part of the period under review was due in a large measure to the intelligent service rendered by the secretary of the Society, Rev. George W. Bosworth, D. D., then pastor of the Free St. church, Portland. For eight years, until his removal from the State, in November, 1865, he was the leading spirit in all the deliberations of the Society and in all its work. He saw the needs of the churches with reference to an educated ministry, and his interest and his energies were enlisted to a remarkable degree in awakening the attention of his brethren throughout the State to the importance of seeking out and encouraging young men whom God had called to his service. He brought to his task strong convictions with reference to the gospel as the power of God unto salvation, a deep and abiding love for the work of the Christian ministry, and large success in

prosecuting it. His removal from the State was a loss to our educational interests that was long deeply felt.

Dr. Bosworth was succeeded in the secretaryship of the Society by Rev. H. A. Hart, pastor of the Baptist church in Yarmouth, who held the office only a single year, and was succeeded by Rev. B. F. Shaw, pastor of the Baptist church in Waterville, who served the Society the same length of time. In 1869, Rev. C. M. Emery, pastor of the Baptist church in Thomaston, was elected secretary, and retained the position until 1875, rendering faithful, unremitting attention to the duties of his office. He was followed by Rev. Henry Crocker, pastor of the Baptist church in Damariscotta, who served the Society until his removal to Vermont in 1879, admirably meeting all the requirements of the position. For five years, Rev. W. O. Ayer, pastor of the Baptist church in Skowhegan, continued the work of the secretaryship, rendering efficient service until his removal to Massachusetts. He was succeeded, in 1884, by Rev. E. S. Small, pastor of the Baptist church in Livermore Falls, who not only faithfully discharged the present duties of the secretaryship, but directed his attention to the Society's past, and in the annual reports of the board from year to year placed on record many important facts connected with the history of the Society. Continued ill health compelled him at length to leave the work of the ministry, and he was succeeded in 1889 by Rev. C. C. Tilley, pastor of the Bates St. Baptist church, Lewiston. On account of his removal to Massachusetts, Mr. Tilley retained the office only a little more than a year, and Rev. C. E. Owen, pastor of the church in Gardiner, was called to the position. Happily the Society has been able to retain his services to the present time, and with painstaking devotion Mr. Owen has given much attention to the broadening aspects of the educational work of the Baptists of Maine.

By the enlargement of its work in 1872, the Maine Baptist Education Society assumed a prominence in our State denominational affairs which it had not secured in its ear-

lier history. Hitherto it had served the churches in aiding young men who were preparing themselves for the work of the Christian ministry. A better trained and more effective ministry was in this way provided than otherwise would have been possible. But while not losing sight of its original purpose in securing and bestowing beneficiary aid, the Society by enlarging its aims and efforts has now for a generation performed a service of which the fathers did not even dream. It has taken the lead in our various educational enterprises and given to them most hearty and efficient support. In this, we may well believe, there will be no backward steps as the years come and go, and the Society, continuing to foster the various educational interests of the Baptists of Maine, should witness larger achievements than those already secured.

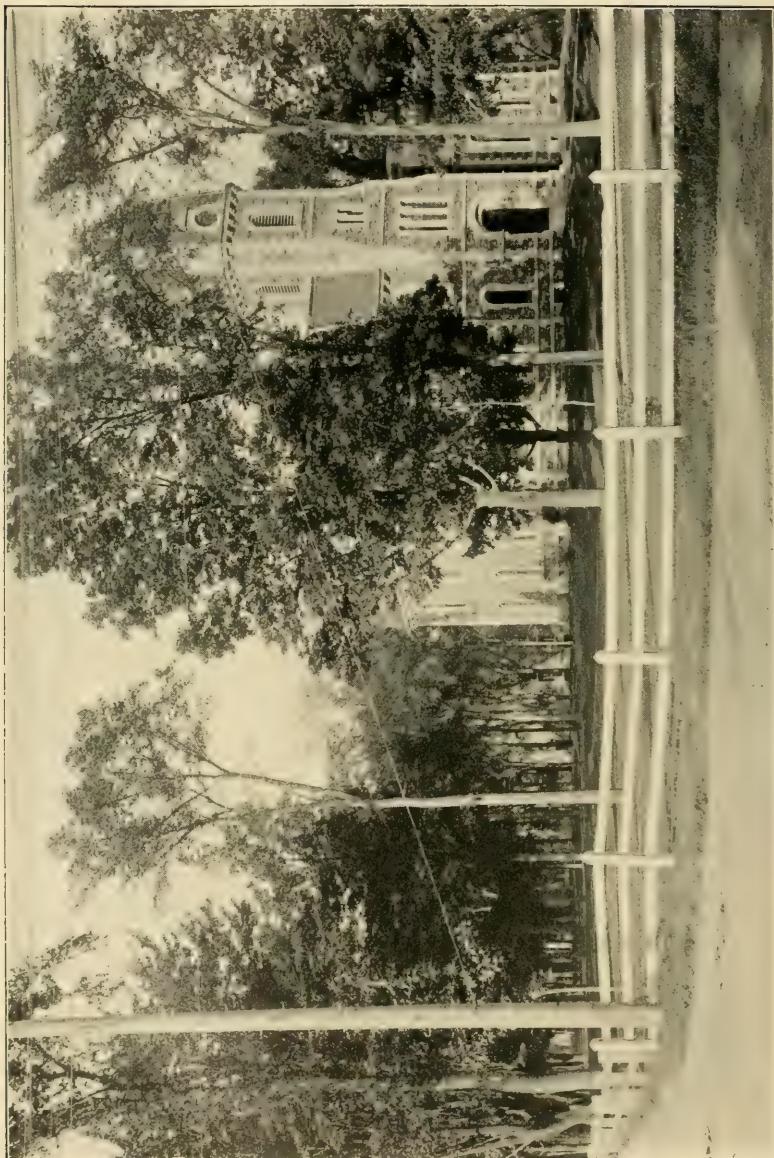
CHAPTER XXIII.

COLBY COLLEGE.

When Mr. Colby, Aug. 10, 1864, offered to give to Waterville College \$50,000, on condition that the friends of the college should raise \$100,000, an effort was already in progress to increase the funds of that institution. Only a few months before, the Legislature of the State came to the aid of the college by passing an order giving the college two half townships of land, on condition that added gifts amounting to at least \$20,000 should be secured. Dr. Champlin was endeavoring to meet this condition when Mr. Colby came to Waterville and made his own proposal concerning the enlargement of the college funds.

The Civil War was still in progress. The great, indecisive battles at the Wilderness, Spottsylvania and Cold Harbor had just been fought, and Gen. Grant had entered upon his long struggle for the possession of Petersburg. The time was not a favorable one, but President Champlin and his associates in the faculty entered upon a vigorous canvas of the State in order to meet the conditions which Mr. Colby and the State had imposed. There were few men of large wealth in the Baptist ranks in Maine, or among the graduates and friends of the college, and it was not an easy task to meet these conditions. Many a long and weary journey was made to obtain even a small subscription. But the subscription list gradually lengthened. If there was disappointment in one place there was encouragement elsewhere. "It averaged well," Dr. Champlin said, and with steadfast purpose he continued his work.

The prospect brightened with the surrender of Lee's army at Appomattox and the close of the Civil War; and at length the glad announcement was made that the entire



MEMORIAL HALL, COLBY COLLEGE.

sum of \$100,000 had been subscribed. Mr. Colby's offer required that the whole \$100,000 should be paid and in the hands of the treasurer of the college before the second \$25,000 of his own subscription became due. At the meeting of the Maine Baptist Convention held in Saco, June 19, 1866, Dr. Ricker, in presenting the report of the committee on education, reminded the Convention that of the actual collection of \$100,000 required by Mr. Colby's subscription there was still lacking a considerable fraction. On this account, he said, the college was a sufferer to the extent of nearly \$2,000 a year, and he urged the importance of pushing the work of payment to an early completion. It was pushed, and the entire amount of the subscription, \$150,000, together with the two half townships of land donated by the State, came into the possession of the college.

Dr. Champlin, to whom the success of this effort meant so much, now suggested to the trustees of the college that in recognition of Mr. Colby's gift the name of the college should be changed to Colby University. This suggestion was without Mr. Colby's knowledge. Not even a hint of such a proposal had in any way reached him. The suggestion was received by the trustees of the college with enthusiastic unanimity, and Jan. 23, 1867, an act was obtained from the Legislature of Maine by which Waterville College became Colby University.

But added facilities were needed as well as a larger endowment. A proposal to erect on the college grounds a Memorial Hall, in lasting remembrance of the sons of the college who had sacrificed their lives in the service of the country during the Rebellion, was received by the graduates and friends of the institution with very deep interest, and the funds were easily obtained. The corner stone of the building, designed for chapel and library uses, also to furnish a hall for alumni reunions, was laid Aug. 14, 1867, and the building, substantially built of stone and chaste in design, was dedicated Aug. 10, 1869.

Later a memorial tablet, containing the names of the twenty students and alumni of the college who died during the Civil War, was placed on the eastern wall of alumni hall, bearing the following inscription written by President Champlin :

Fratribus
Etiam in Cineribus caris
Quorum Nomina infra Incisa sunt
Quique in Bello Civili
Pro Reipublicae Integritate Ceciderunt
Hanc Tabulam
Posuerunt Alumni.

Above this tablet, in an alcove, was also placed a fine copy in marble of Thorwaldsen's celebrated Lion of Lucerne, made by Millmore of Boston, and adapted to its new use by the substitution of the shield of the United States for that of Switzerland in the original. The money for this artistic memorial was secured by Prof. Charles E. Hamlin, to whom this service, from high patriotic motives, was a labor of love most enthusiastically performed.

August 2, 1870, the fiftieth anniversary of the founding of the college was observed in connection with the annual commencement. President Champlin delivered an historical discourse in which he reviewed the facts concerning the beginnings of the institution. The college had been founded, but it still had needs. "We need immediately," he said, "an additional building for a cabinet and laboratory. We ought, also, to have a foundation for a scientific department. There is a growing demand for instruction in the application of the sciences to the various arts of life. Who will lead off in establishing such a foundation? I know of no greater service which one could do the institution than to found two or three professorships in the practical sciences." Not all the added facilities, which the president here indicated, were at once secured, but a beginning was made at this commencement in 1870. At the meeting of the trustees on the morning after the delivery of this discourse, ample provision was made for the erection of a building for the department of natural

science, as well as for other improvements. From Mr. Gardner Colby, Hon. J. Warren Merrill of Cambridge, Mass., ex-Gov. Abner Coburn and Hon. William E. Warden, class of 1836, came \$10,000 each. President Champlin added \$1,000, and the alumni \$9,000. From these funds a stone edifice, designated Coburn Hall, was erected. This building was completed in 1872, and furnished four rooms for lectures and laboratory work, also a hall for collections in geology and natural history, and the Hamlin collection of the birds of Maine.

At the same time the chapel was remodeled for recitation uses, at an expense of \$6,000. This building now received the name Champlin Hall. Then the North College received attention. This also was remodeled, the expenditure amounting to \$8,500, and, in recognition of the self-sacrificing services of the first president of the college, the improved structure very appropriately received the name Chaplin Hall.

In 1871, the college was opened to young women on the same terms as to young men, the college offering to all students alike its regular and select courses.

A year later, in July, 1872, President Champlin asked to be relieved of the heavy burden which he had so long and so successfully carried. The funds for the enlarged facilities which the college now offered had been secured for the most part by himself, and the various improvements that had been made had been carried forward under his personal supervision. Very naturally, at his time of life, he desired a release from the burden of anxiety and care which he had so heroically borne. The work to which he had devoted himself with such singleness of purpose had been accomplished. Another and a younger man was needed in order to carry the institution forward along the upward way upon which it was moving. The trustees, however, deemed it advisable that Dr. Champlin should remain at his post a year longer, and he acceded to their request. Faithfully he served the college during this added year, and then, having completed thirty-two years

of untiring labor, he was relieved of his task, and retired to private life.¹ The trustees, in accepting Dr. Champlin's resignation, placed on record an expression of their gratitude to Dr. Champlin for the long-continued, diligent and laborious services which he had rendered as an instructor, and for the singular devotedness to the general interests and welfare of the University which he had manifested.

Dr. Champlin was succeeded in the presidency, in 1873, by Henry E. Robins, D. D., who at the time of his election was pastor of the First Baptist church in Rochester, N. Y. His qualifications for the position were many. With educational problems he had for some time been busy. Possessing a keen, vigorous intellect, he delighted in influencing and stimulating young men and young women seeking an education. He felt the importance of right thinking in order to right living, and no place seemed to offer to him such facilities for Christian service as a Christian college. Alert, energetic, magnetic, he impressed everyone with the earnestness and seriousness of his high purpose in life and with the desire to awaken and cultivate such a purpose in others.

At once President Robins placed himself in sympathetic touch with the churches in the State. He possessed not only an attractive personality, but rare gifts in public address. For several years the number of students in the college had averaged less than fifty. The number soon began to enlarge, interest in the college being awakened not merely because of the better facilities which it afforded for obtaining an education, but also because of the attractive qualities of its president.

¹ In 1874, Dr. Champlin removed to Portland, which was henceforth his home. Here he devoted himself to various literary labors, and here he ended his earthly life March 15, 1882. Mr. H. W. Richardson, editor of the Portland Advertiser, and a graduate of the college, said: "The service which Dr. Champlin rendered to the college and to his generation is not measured or even indicated by a list of his published works. He was not merely, or even primarily, a literary man. He was pre-eminently a man of affairs,—a man who would naturally have become a great merchant or a successful politician. His tendencies were all practical. He edited Greek and Latin text-books, because, in the place where he found himself, that was the thing to do. When he left the professorship of ancient languages, he turned to other studies without regret, and with the same industry and sound appreciation of the requirements of his new position."

New life was infused into all the departments of instruction. Activity everywhere was manifested. The curriculum was enlarged, elective courses of study were introduced, and under the inspiring direction of the president the college became a scene of busy endeavor on the part of the faculty and students. New and better equipment was added. The South College was remodeled and made more convenient for dormitory purposes. Attention was paid to physical training as well as to the training of the intellect. The library was placed under the charge of Prof. Edward W. Hall, and through his intelligent, careful, unremitting labors soon reached such a degree of excellence that Hon. John Eaton, the United States Commissioner of Education, who visited the college in 1877, made honorable mention of the library in his annual report.

In 1879, the college enrolled 157 students. April 2, 1879, Mr. Colby died, and in his will he bequeathed to the college \$120,000, \$20,000 of which was to be set aside as a scholarship fund for needy students. By this generous sum the benefactions of Mr. Colby to the college were increased to the amount of \$200,000. But this did not represent Mr. Colby's financial assistance to the institution. Others were influenced by him to add to the resources of the college. It was not merely his example, but in many cases his earnest, enthusiastic presentation of the needs of the college which brought many thousands of dollars into the college treasury. President Robins, at the commencement in 1879, in his baccalaureate sermon, paid a eloquent tribute to the memory of Mr. Colby.

By labors the most arduous and intense, the health of President Robins was at length seriously impaired. He had literally sacrificed his life in his whole-hearted devotion to the interests of the college, and in 1880-81, he was compelled to withdraw from the duties which he had assumed in order to find needed rest and recuperation. This in a measure was secured, but only in a measure. He returned to his task, but it was soon evident that he

must have an entire release from the care and responsibilities of the presidency, and reluctantly he presented his resignation, to take effect at the close of the college year 1881-82. With very great regret the trustees yielded to the president's request.¹

A successor to Dr. Robins was found in George Dana Boardman Pepper, D. D., professor of theology in Crozer Theological Seminary. Dr. Pepper was not a stranger in Maine. He was pastor of the Baptist church in Waterville, 1860-1865. With intellectual gifts of the highest order, familiar with educational work and especially with the work at Colby, he was summoned back to Maine for added service. The choice was a wise one. Dr. Pepper had at once the confidence of the denomination, and with the hearty co-operation of his associates in the faculty he entered upon his task with entire singleness of aim and the most thorough devotion to the cause of Christian education. During his administration the institution continued in its upward way. Larger financial resources came to the college. Ex-Gov. Abner Coburn died Jan. 4, 1885. For forty years he had been a trustee of Colby, succeeding his honored father, and for the last eleven years of his life he was chairman of the board. For many years he had been a generous benefactor of the college, and by his will he added to these benefactions the munificent sum of \$200,000. This generous gift to the college was accompanied by other gifts to various missionary, educational and charitable institutions, the various bequests amounting to upwards of eleven hundred thousand dollars. "It was clearly his supreme wish," wrote Dr. Ricker, "that what of his estate could be reasonably spared for objects of Christian benevolence should be made to tell to the

¹Dr. Robins removed to Rochester, N. Y., where he was made professor of Christian ethics in the Rochester Theological Seminary, but although this relation continued until 1903, Dr. Robins' health did not permit him to perform the duties of his office. Only at rare intervals has he returned to Waterville, but when he has found it possible to make his way back to the scene of his heroic efforts, he has received from the friends and alumni of Colby a most enthusiastic and appreciative welcome. At no time has he ceased to keep in closest touch with the college.

utmost upon the welfare of the race";¹ and Dr. Ricker adds concerning Governor Coburn's gift to the college: "Had his last and largest gift to it never been made, he would still have been remembered as one of its stanchest and most efficient patrons. But that gift was simply monumental, and fitly crowned all his previous services for the college."²

During the administration of President Pepper, the number of young lady students increased so largely that it became necessary to make some provision for suitable dormitory accommodations, and the dwelling on College avenue, occupied by Professor Briggs in the earlier history of the institution, was secured by the college for this purpose in 1886.

In order to promote the efficiency of the college, new professorships were added as the financial means of the college warranted, and in various ways the equipment of the college was greatly strengthened. But the burden which the work of administration placed upon the president proved too heavy even for one so strong in physical resources as President Pepper, and in 1889, failing health, as in the case of President Robins, compelled him to present his resignation in order to obtain needed relief. With great reluctance it was accepted. The burden which the presidency imposed, Dr. Pepper believed, should be laid upon a younger man, and he suggested the appointment of Prof. Albion W. Small, then occupying the chair of history in the college; and he was accordingly made Dr. Pepper's successor.

Dr. Small, a graduate of the college in the class of 1876, was the first graduate of Colby who was made the head of the college. He entered upon the duties of his office in August, 1889. One of his earliest acts was to preside at the laying of the corner stone of the Shannon Observatory and Physical Laboratory, a building made possible by the generous gift of Col. Richard C. Shannon of New

¹ Personal Recollections, p. 325.

² Personal Recollections, p. 326.

York, of the class of 1862, who provided for the entire cost of the building, \$15,000. Colonel Shannon was not able to be present, and Prof. E. W. Hall paid a well-deserved tribute to the donor of the new building, "who by this generous gift, and still more by his high personal character, has proved himself an honor and an ornament to his alma mater." The college library at this time was enriched by fourteen hundred and fifty-six volumes, a bequest of Prof. Charles E. Hamlin, of Harvard University, formerly a professor at Colby, who thus attested his love for his own college and his abiding interest in its welfare.

During Dr. Pepper's administration changes were suggested in the matter of college discipline. Early in Dr. Small's presidency these changes were carefully matured, and a board of conference was appointed consisting of the president, two members of the faculty, four members of the senior class, three of the junior class, two of the sophomore class and one of the freshman class, the undergraduate members being appointed by their respective classes. Committees of the board were appointed, the committee of students being regarded as the authorized medium of communication between the students and the faculty upon all subjects of common interest which students for any reason preferred to present through their representatives rather than individually.

Reference has already been made to the large increase in the number of young ladies who had availed themselves of the open door at Colby. At the meeting of the trustees in connection with the annual commencement in 1890, President Small made to the board of trustees the following recommendations, which were adopted:

- (a) That the board adopt the purpose of organizing within the university a college for young men and a second co-ordinate college for young women.
- (b) That the conditions of scholarship for entrance to Colby be absolutely identical in the two colleges.

(c) That as soon as the income of the university will permit, instruction in the different branches pursued in common by the young men and the young women be given to the students in each college separately, except in the case of lectures, which would be given to the students of both colleges simultaneously, and excepting also laboratory work, in which pupils are engaged upon individual problems.

(d) That in the further development of the elective system due attention be paid to the expansion of courses likely to be of special attractiveness to members of the one college or the other. I refer, on the one hand, to courses in natural and political sciences, and, on the other hand, to courses in language, literature, æsthetics and history.

(e) That in case the students in one of the colleges should in any study not be numerous enough to form a separate division, they be admitted to recitation with the corresponding division in the other college.

(f) That in class organization, rank, prize contests, appointments and honors the members of the two colleges be treated as independently as though they were in distinct institutions.

(g) That the faculty be authorized to begin this reorganization with the class that shall enter in 1890, provided it can be done without additional expense.

The wisdom of this new departure was questioned by some of the graduates and friends of the college, but prominent educators in various parts of the country at once gave to it their cordial approval. The next college catalogue contained these words, evidently expressive of the views of President Small: "It is believed that the plan of co-education to which Colby is now committed will prove in practice to be a more important extension of the usefulness of the university than was the admission of young women, in 1871, to classes composed chiefly of young men." The subsequent history of the college manifestly fully justifies this forecast.

About this time President Harper, of the new University of Chicago, turned his eyes in this direction, and President Small was elected head-professor of the department of sociology in that institution. The appointment was an attractive one, and Dr. Small resigned in order to accept it. This resignation brought great disappointment to the friends of the college. During President Small's administration the number of students had considerably increased. In 1891, there were 184 students connected with the college, a larger number than in any previous year in its history. The number of young ladies at Colby was so large that another dwelling house, and a part of the former residence of President Champlin, had been opened to them for dormitory purposes. The college was in a most prosperous condition, and the friends of the college had hoped that Dr. Small would remain at the head of Colby many years.

But his acceptance of the important position now tendered to him made a new appointment at Waterville a necessity, and a successor to President Small was found in Rev. B. L. Whitman, then pastor of the Free St. Baptist church, Portland. Like President Champlin, Mr. Whitman was a graduate of Brown University. The presidency of Colby seemed to offer to him a place for enlarged usefulness, and he accepted the appointment. In the first year of his presidency the number of students was 206. At no time in the previous history of the college had the number reached two hundred. In the women's division of the college there were 56 students.

University extension work was now undertaken. There had been frequent calls upon the faculty of Colby for lectures and addresses. It was believed that in many communities both men and women would gladly avail themselves of such lectures and addresses, and the university extension work of Colby was placed in charge of a committee of the faculty. Courses in art, language, history, science, etc., were announced, and these not only

attracted attention, but were exceedingly popular for awhile.

In 1893, the gymnasium was remodeled and improved, the changes adapting it to its important uses in physical training. Such training now received added attention, under the direction of a suitable instructor.

At the annual commencement of the college in 1894, the graduating class of forty members was the largest in the history of Colby. The entering class in the following September numbered 80, and the entire enrollment was 240. By his addresses and pulpit discourses, President Whitman soon made his strong personality felt in all parts of the State, and beyond its borders. In every way he was proving himself a worthy successor to the able men who had hitherto served the college in the presidency, when, in the spring of 1895, he was elected president of Columbian University, Washington, D. C. His acceptance was naturally regarded by many of the friends of the college as little short of a calamity. His term of office was less than that of any of his immediate predecessors, but the call to Washington seemed to him to open a still larger sphere of usefulness, and the college was again left without a head.

A successor to President Whitman was found in Prof. Nathaniel Butler of the University of Chicago. Prof. Butler was a graduate of Colby, class of 1873. His life since his graduation had been spent in the West. For many years he had been professor of Latin in the University of Illinois at Champaign, Ill. When Dr. Harper was organizing the new University of Chicago, he called Professor Butler to his aid. As the seventy-fifth anniversary of the founding of Colby University drew near, Professor Butler was selected to deliver the address in connection with this anniversary. At commencement in 1895, he came to Waterville to perform this service. Nearly a quarter of a century had passed since his own graduation, and Prof. Butler was a stranger personally to many of the friends of

the college. There was a very large attendance. The service was held on July 3d, in the open air on the college campus, south of the so-called Boardman Willows. So favorable an impression did this address make upon the alumni and friends of the college, that it was the general remark, "Why need the trustees look any further?" They did not look any further, and the election of Prof. Butler followed. President Harper, however, was unwilling to surrender such an efficient helper, and for awhile it seemed doubtful if the college would be successful in its endeavor to secure the services of Prof. Butler. But the claims of alma mater were loyally recognized, and Prof. Butler's acceptance was at length received.

President Butler entered upon the duties of his office in January, 1896. A strong and united spirit of devotion and enthusiasm pervaded all the classes, and the faculty and student body worked together for the upbuilding of the college.

Colby had graduated scholars who had distinguished themselves in the various learned professions, but the Phi Beta Kappa Society, the well-known society of scholars in the United States, organized at William and Mary College at Williamsburg, Va., in 1776, had not received to its membership any of the graduates of Colby unless elected in some other college where the Society had a chapter. At the fifth Triennial Council of the Society, held at Saratoga Springs, N. Y., Sept. 11, 1895, a charter was granted to Colby. At the first meeting of the Society President Butler was chosen president and Professor Rogers, secretary. Several meetings were held during the next few weeks. February 26th, the work of organization was completed, and one hundred and ninety-seven of the graduates of the college, upon the ascertained record of their rank while students at Colby, were elected to membership in the chapter, known as the Beta of Maine.

After President Butler entered upon his work at Colby a beginning was at once made of an effort to secure added funds for enlarged equipment and additional endowment.



CHEMICAL BUILDING, COLBY COLLEGE.

Rev. N. T. Dutton was made financial secretary of the college, and entered upon the task of raising \$60,000. The appeal largely was made to the alumni and the Baptists of Maine, the American Baptist Education Society promising a grant of \$15,000, provided the friends of the college would raise \$45,000. From nearly six hundred subscribers, the subscriptions ranging from \$1.00 to \$5,000, the amount of \$51,000 was received, thus securing the conditional gift of the American Baptist Education Society. By the terms of the subscription one-half of the amount thus raised was added to the endowment of the college. About \$30,000 were appropriated for the erection of a chemical laboratory. While this building, for which the alumni of the college had generously contributed, was in process of erection, a gift of \$25,000 was received from one of the trustees, and already a generous benefactor of the college, Hon. Chester W. Kingsley of Cambridge, Mass. The chemical building was dedicated at the commencement in June, 1899.

Meanwhile the South College was thoroughly renovated, a steam heating plant was instituted and sanitary arrangements were secured.

But Colby was not a university, and it had no university aspirations. It was accordingly thought by many of its graduates and friends that the name of the college did not rightly characterize its well-known educational aims. President Butler had strong convictions in reference to the matter, and at his suggestion, and by vote of the trustees of the college, application was made to the Legislature of Maine for a change of the misleading title. This was granted by an act approved by the governor Jan. 25, 1899, and Colby University became Colby College.

But still the funds of the college, with the lessening rates of interest and the increased expenses of the college, were insufficient to meet its needs. Plans for a movement to secure additional funds were accordingly made, the American Baptist Education Society making a conditional offer of a grant of \$15,000, provided \$60,000 addi-

tional were secured for the college and its allied academies, the college to receive not less than \$25,000. Suddenly, Nov. 5, 1900, while engaged in the work of raising this amount, the financial secretary, Rev. N. T. Dutton, died. Rev. C. E. Owen was made his successor in this office, and by him the work commenced by Mr. Dutton was at length brought to a successful completion.

But another change in the presidency soon followed, President Butler accepting an urgent call to return to the University of Chicago. His resignation, to take effect at the close of the college year 1900-1, was received with deep regret. Dr. Butler had served the college with signal ability and devotion. Not only in Waterville, but throughout the State and beyond its borders he had made many strong friends for the college, and it was hoped that his services might still be retained. But his decision was final, and it became necessary for the trustees to secure another president.

A successor was found in Rev. Charles L. White, a graduate of Brown University (class of 1887) and of Newton Theological Institution (class of 1890). He had held pastorates at Great Falls and Nashua, N. H., and when called to the presidency of Colby was secretary of the New Hampshire Baptist Convention. In entering upon his new duties President White directed his attention largely to the financial problems which the increased expenditures and lessening income of the college, notwithstanding the recent efforts to increase its funds, rendered imperative. These problems were not easily solved, but the president and his associates on the prudential committee addressed themselves to their task with faith and courage, securing results that were exceedingly gratifying to the board of trustees.

Hon. Percival Bonney of Portland, who had served the college as treasurer for twenty-one consecutive years, presented his resignation at the winter meeting of the trustees in Portland, Jan. 16, 1902, and asked to be relieved from further service. The thanks of the board were

extended to Judge Bonney for his long and faithful services in the discharge of the duties of his office, and a suitable minute, gratefully recognizing these services, was spread upon the secretary's records. Mr. George K. Bouteille of Waterville, a member of the board, president of the Ticonic National Bank, Waterville, and a grandson of Prof. Keeley, so long connected with Colby College in its early history, was made Judge Bonney's successor.

Hon. J. H. Drummond, who had served the college as a trustee since 1857, and who for many years had been chairman of the board of trustees, died Oct. 25, 1902. A graduate of the college, class of 1846, Mr. Drummond had shown, from the beginning of his connection with the institution, the most enthusiastic devotion to all its interests. An oil portrait of Mr. Drummond was presented to the college at commencement, 1903, and now hangs in Alumni Hall. Judge Bonney was made Mr. Drummond's successor as chairman of the board.

On Saturday morning, Dec. 16, 1902, at a quarter before three o'clock, a fire broke out in the basement of Chaplin Hall, one of the dormitories of the college. All the students in the building succeeded in making their escape, but their books, the furnishing of their rooms, and other property of the students, were destroyed. The Board of Trade of Waterville at once took steps for the relief of the students who were not able to bear the loss and continue their college work. The churches in Waterville on the following Sunday made a generous contribution for the relief of the students. The students of the University of Maine, and of Bowdoin and Bates Colleges, hastened to place their gifts at the disposal of the students who had suffered by the fire. In this way the losses sustained by the students were quickly repaired, and the ties of good fellowship between the Maine colleges were greatly strengthened.

The insurance upon Chaplin Hall was \$5,000. Twice within a few years the Baptists of Maine had brought in their contributions in aid of the college. The rebuilding of Chaplin Hall was a necessity, and the friends of the col-

lege went to the Legislature, then in session, and asked aid from the State in the emergency that had arisen. A hearing before the Committee on Education was held in the capitol in Augusta on Thursday afternoon, Jan. 29, 1903. Those who appeared in behalf of the college and addressed the committee were Hon. George C. Wing of Auburn, a member of the Senate, President White, ex-President Pepper of Waterville, Rev. H. S. Burrage, D. D., of Portland, Rev. A. T. Dunn, D. D., of Waterville, Dr. J. W. Beede of Auburn, Geo. K. Boutelle, Esq., of Waterville, treasurer of the college, Rev. C. E. Owen of Waterville, financial agent of the college, Mr. J. H. Ogier of Camden, Representative Davis of Waterville, W. H. Looney, Esq., of Portland, and Leslie C. Cornish, Esq., of Augusta. The committee reported a resolve in favor of the request, and the Legislature appropriated \$15,000 for the rebuilding of Chaplin Hall. Senator Wing of Auburn did the college a great service in connection with this appropriation.

With the money thus appropriated by the State, together with the insurance money, Chaplin Hall was rebuilt in the summer of 1903, and the Hersey house, on the college grounds, was refitted for the use of the college commons, now reinstated. At the close of 1903, the various buildings of the college were in a better condition than they had been for many years; and Colby in every way was better equipped for its growing work than ever before.



COURT STREET CHURCH, AUBURN.

CHAPTER XXIV.

INCREASING INTEREST IN FOREIGN MISSIONS.

The reports of contributions to foreign missions from the Baptist churches in Maine in the early years of the enterprise are very unsatisfactory. The localities in which the contributors resided are not always given, and in the published reports, when the localities are given, the State, in many cases, is not mentioned. Mr. E. P. Coleman, treasurer emeritus of the American Baptist Missionary Union, has made the following compilation following a summary in the Missionary Magazine: 1818, \$140.00; 1819, \$277.33; 1820, \$22.52; 1821, \$180.52; 1822, \$150.00; 1823, \$73.72; 1824, \$169.55; 1825, \$608.25; 1826, \$767.09; 1827, \$2,196.78; 1828, \$1,801.68; 1829, \$1,110.63.

The first Maine Baptist to engage in foreign missionary service after George Dana Boardman left for his field of labor was Miss Sarah Cummings¹ of Yarmouth. She was a niece of Rev. Abraham Cummings, already mentioned, and a sister of Rev. Asa Cummings, for many years editor of the Christian Mirror, and a prominent Congregationalist. Dec. 12, 1824, just before the ordination of Mr. Boardman at Yarmouth, Miss Cummings united with the Baptist church in that place. She was baptized by Rev. Solomon Peck, then serving the Yarmouth church as acting pastor, but who afterward was well known as corresponding secretary of the Foreign Mission Board of the old

¹The late Rev. Dr. S. W. Field, who was a native of Yarmouth and knew Miss Cummings when both were students in the academy, has said of her: "She was a tall, spare woman, plain in feature, and severely plain in dress, with a face, when in repose, deeply thoughtful, especially when in earnest study, having the appearance of perfect unconsciousness to everything going on around her, but in social life glowing with a fine intellectual cheerfulness and vivacious humor. I never saw one more deeply and religiously absorbed in study than she in her preparation for her missionary work."

Triennial Convention and of the American Baptist Missionary Union from 1838 to 1856. Miss Cummings united with the Yarmouth Baptist church because of profound convictions, and it was not a light load of reproach that she was compelled to bear on account of these convictions. But in no wise was she moved to do aught else than to follow the path she had voluntarily taken. She had given her heart to Christ, and she sought only to follow him. In the Minutes of the Cumberland Association for 1832, in the report from the Yarmouth Baptist church, mention is made of the honor God had conferred upon the church in giving it "the privilege of furnishing one foreign missionary." The reference was to Sarah Cummings. How it was that she came thus to devote herself to the work in Burma we are not told. Mr. Boardman died at Tavoy, Feb. 11, 1831. As Miss Cummings went to Burma in the following year, it may be that Boardman's heroic death, which must have made a profound impression upon her as well as upon the other members of the Yarmouth church, intensified her interest in the work in Burma, and led to the conviction that there was the place of service for her also. But whatever the fact, the purpose was formed to follow the Boardmans to Burma, and with a resolute heart, strengthened by the love and prayers of the members of the Yarmouth church, Sarah Cummings prepared herself for the work and then turned her face toward Burma with a happy, courageous heart.

She sailed from Boston June 29, 1832, and reached Burma about the first of January, 1833. After conference with the missionaries at Moulmein she proceeded to Chummerah, on the Salwen river. Here she devoted herself to the study of the language and such missionary work as she could perform while engaged in this task. Near the close of her first year in Burma, she wrote: "Crosses, self-denial, sufferings, trials, none have I to mention worthy of the name. The evils I anticipated have not yet been realized, and a year happier than the past I have never seen." But her labors soon closed. Miss Cum-

mings, who was born in Andover, Mass., Oct. 12, 1794, died of jungle fever at Moulmein, Aug. 1, 1834.

An account of her work in Burma was written in the Burmese language by her teacher, and one of her converts, Moung Shway Goon, and was published by the mission press at Rangoon. A printed copy of this tribute to the memory of Miss Cummings reached this country, but no one was made acquainted with its contents until 1889, when the attention of Rev. W. H. Lane, then pastor of the Yarmouth church, was called to it, and he requested Rev. F. H. Eveleth, D. D., of Burma, then temporarily in this country, to make a translation of it. This he did, and it was found to be an exceedingly interesting account of Miss Cummings' brief but faithful missionary service from the time of her arrival in Moulmein until her death.¹ In this memorial Moung Shway Goon refers to Miss Cummings in these words: "She was zealous for the law, kept the joys of heaven ever before her, was refined and gentle in her manner and disposition, and, as to her deeds, delighted in the law of righteousness"; and he closes his narrative thus: "We believe she is in heaven now, awaiting the coming of us all."

The next to enter the foreign mission service was William C. Munroe, who, born in Portland, was ordained in New York City April 2, 1835, having received an appointment as missionary to Hayti, March 13, 1835. He sailed for his station April 6, 1835, and arrived at Port au Prince May 1st following. In 1837, he returned to the United States, bringing evidently a discouraging report concerning the work. He returned to Hayti, but his resignation followed Nov. 6, 1837, and the mission was discontinued.

About this time, Ivory Clarke of North Berwick and his wife, Lois G. Clarke, were looking toward Africa as a field for missionary service. Mr. Clarke was born in

¹ This translation, first published in *Zion's Advocate* of April 15 and April 22, 1891, was subsequently reprinted in pamphlet form, a tribute of affectionate remembrance by Rev. Ephraim Cummings, a nephew of Sarah Cummings. To Moung Shway Goon's tribute Mr. Cummings added an introductory sketch, and other matters, including two letters which Miss Cummings wrote to her brother while on her way to Burma.

North Berwick, March 8, 1807; was graduated at Waterville College in 1834, and at Newton Theological Institution in 1837. He received his appointment from the board April 3, 1837, and was ordained at North Berwick Sept. 12, 1837. Dec. 3, 1837, with his wife, he sailed from New York for Liberia, Africa. They were stationed from 1838 to 1845 at Bexley, and from 1845 to 1848 at Edina. During his ten years' service in Africa Mr. Clarke prepared a dictionary of the Bassa language. He died at sea, on his way to the United States, April 24, 1848. Mrs. Clarke returned to this country, and died May 3, 1888.

Mrs. Fidelia Coburn Brooks also went to Africa for missionary service, but as her work was largely on the home field, an account of her labors will be given in the following chapter.

The next to hear the call to service in the foreign field was Lyman Jewett. He was born at Waterford, March 9, 1813, was graduated at Brown University in 1843 and at Newton Theological Institution in 1846. For awhile, as a supply, he served the Baptist church in Webster, Mass. But it was his purpose to engage in foreign missionary work, and having received an appointment from the American Baptist Missionary Union in 1847, he was assigned to service in connection with the Telugu Mission in India. Mr. Jewett was ordained in Boston Oct. 6, 1848, and sailed from Boston, with Mrs. Jewett, Oct. 10, 1848. He was stationed at Nellore from 1848 to 1873, and at Madras from 1878 to 1885. Already, when Mr. Jewett went to India, the question of the abandonment of the mission had been raised, so unresponsive were the Telugus to the teachings of the missionaries. The question was again raised in 1853 at the annual meeting of the Missionary Union in Albany, N. Y. One of those who took part in the discussion at that meeting, presumably Rev. Edward Bright, D. D., one of the secretaries of the Union, said he would never write the letter calling for the blotting out of the "Lone Star" on the map of India. Rev. S. F. Smith was so impressed by these words that in the

following night he wrote his famous hymn, "The Lone Star," commencing

"Shine on 'Lone Star !' thy radiance bright
Shall spread o'er all the eastern sky,"

and read it at the meeting the next morning, when it was resolved to continue the mission. At the meeting of the Union in Providence, R. I., in 1862, this question was again considered, and it was decided to await the return of Dr. Jewett, then on his way to this country on account of impaired health. When the question was brought to the attention of Dr. Jewett, he stoutly opposed the abandonment of the mission. "Well, Brother Jewett," said Dr. Warren, the foreign secretary of the Union, "if you are resolved to return to India, we must send some one with you to give you a Christian burial in that heathen land." The story of the Ongole prayer meeting in 1854, of the reinforcement that came to this mission in the appointment of John E. Clough in 1864, and of the great ingathering in 1878 in connection with the work of the Telugu mission, is too well known to be repeated here. In addition to his missionary labors, Dr. Jewett translated the New Testament into the Telugu language, and his translation is still in use in our Telugu mission. Dr. Jewett returned to this country in 1885, and his remaining years were spent in Fitchburg, Mass. He died Jan. 7, 1897.

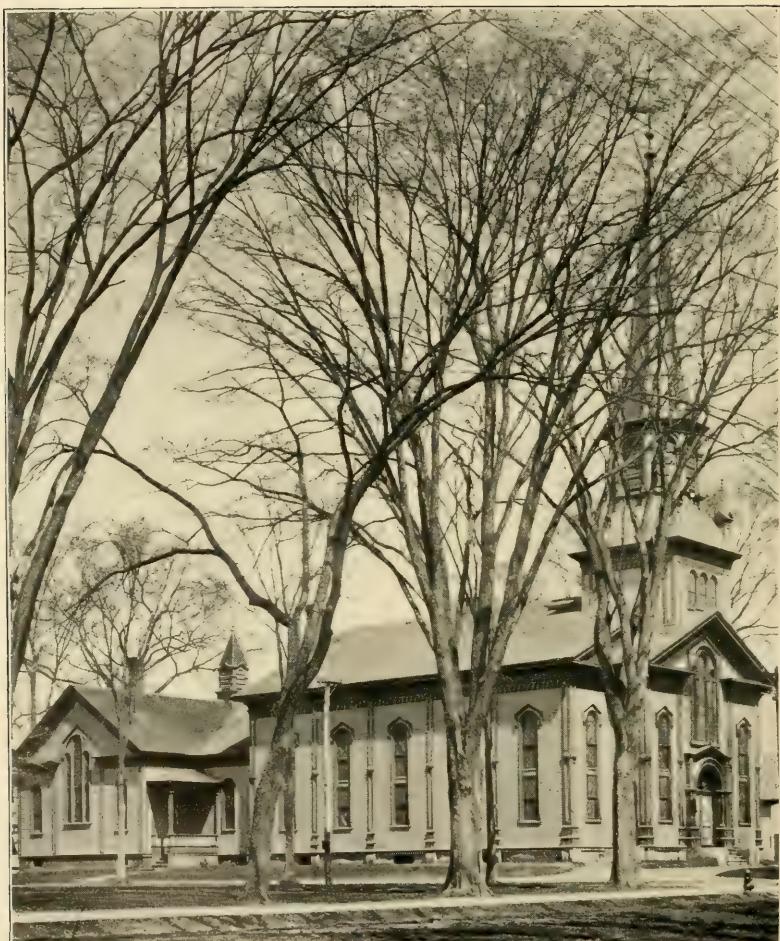
At the meeting of the Maine Baptist Convention at East Winthrop, June 17, 1845, Rev. William Dean, a missionary to China, temporarily in this country, was present, the first missionary from the foreign field to appear at one of our Maine Baptist anniversaries. He "presented a pungent and deeply interesting appeal" in behalf of foreign missions, and it was recommended to the several associations by the Convention that "they raise funds for the support of as many foreign missionaries and native assistants as they possibly can, and that the money be collected between the sessions of the several associations and the first of October, 1846." It was also proposed by Rev.

L. B. Allen that one thousand dollars be raised, in shares of twenty-five dollars each, for the purpose of sending out a new missionary as a reinforcement to some one of our Asiatic missions, payable within a month after the board shall give notice that a missionary is ready to go. A large amount was pledged on the spot. This was followed, according to the Minutes, by a deeply interesting discussion, in the course of which the fact came out that a brother in the house, a pastor of one of the Maine churches, was ready to go to the foreign field, provided he could be sent; and others in the State, it was added, had a like purpose.

How greatly the contributions of the Baptists of Maine for foreign missions were increased from 1830 to 1845, appears in the following table:

1830,	\$1,191.63	1838,	\$1,142.89
1831,	775.22	1839,	2,005.61
1832,	1,045.27	1840,	3,178.53
1833,	1,161.88	1841,	1,466.81
1834,	1,548.15	1842,	1,553.43
1835,	1,522.92	1843,	1,303.00
1836,	1,592.16	1844,	3,420.44
1837,	2,775.45	1845,	3,368.27

Adoniram Judson, D. D., on his first return to this country, arrived in Boston Oct. 15, 1845. On the return voyage he had buried at St. Helena his wife, Sarah Boardman Judson, who died on shipboard, near that island, Sept. 1, 1845. In order to visit the Boardmans Dr. Judson came to Maine. He reached Bath the latter part of March, 1846. On a raw, chilly afternoon the stage stopped at a house on High street, near Oak, now known as the Gannett house, but then the home of the pastor of the Baptist church, Rev. Handel G. Nott. A stranger alighted, and walking slowly up to the door inquired for Mr. Nott, saying, "My name is Judson. I have stopped in Bath to see Mr. Nott, as he bears the name, and I have learned from mutual friends in Boston is a cousin, of Rev. Samuel Nott, who went to India with me." Mr. Nott, however, was not in



FIRST CHURCH, WATERVILLE.

town. Dr. Judson expressed great disappointment, but accepted an earnest invitation to spend the night in Mr. Nott's home. After tea he consented to meet a few Christian friends. Mr. Nott's sons, Richard and Kingman, were sent to summon some of the members of the Baptist church; also to the lecture rooms of the Congregational churches, where meetings were held that evening, with messages for the pastors and deacons. As soon as possible those thus summoned hastened to the home of Mr. Nott, eager to meet the "American apostle" of whom they had heard so much, but whom they had never expected to see in the flesh. Dr. Judson, as unpretentious as a little child, received them in the northeast front room with a pleasant greeting, and said a few words to the little company, diverting attention from himself to the condition of the heathen and to the commission given by his and their Lord to promulgate the gospel among all peoples. But the little company saw that he was weary, and felt that they ought not to tarry. They went away, however, not as they came, but sadly, some in tears, with slow step, glancing backward for one more look at the good man, and like the friends of another Paul, "sorrowing most of all . . . that they should see his face no more."¹

From Bath Dr. Judson proceeded to Waterville, where he remained over Sunday. He was present at the service in the church in the morning, but his physician had forbidden his addressing a large audience. He consented, however, to address the students at the college Sunday afternoon. Rev. A. K. P. Small, D. D., was then in the first year of his college course and retains a very distinct recollection of that memorable hour as the students assembled in one of the recitation rooms at the college and Dr. Judson, standing in the midst, addressed them. "The crowded room was hushed into the most death-like stillness in order that not a syllable should be lost to any ear; and as the low, earnest, melodious tones fell upon

¹ From an account in Zion's Advocate communicated by a member of Mr. Nott's family.

us, it seemed hardly sacrilegious to be reminded of the 'still small voice' that addressed the prophet Elijah."¹ Of course the topic Dr. Judson pressed upon the attention of those who so eagerly listened to him was the claims of foreign missions. There was no appeal to romantic sentiment. "I have seen so much of the trials and responsibility of missionary labors," he said, "that I am unwilling to urge anyone to assume them. The urging must come from a higher source." Incidentally he alluded to the grand motive which decided him to become a missionary. Some one, not long before, had asked him whether faith or love had influenced him most in going to the heathen. "I thought of it awhile," he replied, "and at length concluded that there was in me but little of either. But in thinking of what did influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant and in an unhealthy climate. I knew not what to do. All at once that 'last command' seemed to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards, for the sake of the Lord Jesus Christ. Now, my dear brethren, if the Lord wants you for missionaries, he will set that command home to your hearts. If he does so, you neglect it at your peril."

One suggestion made by Dr. Judson had reference to the ruling motive in those having the Christian ministry in view. "Let not your object," he said, "be so much to 'do your duty,' or even to 'save souls,' though these should have a place in your motives, as to please the Lord Jesus. Let this be your ruling motive in all that you do." Dr. Small says Dr. Judson was exceedingly impressive as he urged this consideration upon his student hearers.

¹ The late J. C. Stockbridge, D. D., was at that time pastor of the Baptist church in Waterville, and this extract, and other interesting incidents connected with Dr. Judson's visit to Maine, are taken from an article written by Dr. Stockbridge and published in The Standard not long before Dr. Stockbridge's death.

Dr. Stockbridge accompanied Dr. Judson in the visit that he made in the next few days to the Boardmans in New Sharon. Rev. Sylvanus Boardman, the father of George Dana Boardman, had died March 16, 1845, a little more than a year before; but other members of the family were still living in the old Boardman homestead. "It may be imagined," wrote Dr. Stockbridge, "how warm was the welcome extended to Dr. Judson by those who recognized him as the husband of the widowed wife of their own beloved 'George Dana.'" Many a sacred recollection must have been awakened in the heart of Dr. Judson, as well as in the hearts of the members of the Boardman family, as guests and hosts talked together by the fireside in that quiet New Sharon home! This was Dr. Judson's first and last visit to Maine.¹

At the meeting of the Convention at Damariscotta, in 1848, Rev. J. H. Vinton, who had just returned from Burma, was present and addressed the Convention with reference to the reinforcement of the Karen mission. Rev. J. M. Haswell of the Burman mission was present at the Convention in Bloomfield in 1851, and made an address. In the following year Mr. Haswell and Dr. Bright, foreign secretary of the Missionary Union, were present at the Convention held in Belfast. Earnest messages they brought, and the missionary spirit was greatly quickened by these representatives of the work abroad. In 1853, at the meeting of the Convention at Saco, Rev. J. R. Scott, who had been pastor of the First Baptist church in Portland, but had accepted an appointment as a missionary to France, was present, and by an address

¹ Dr. Judson's father, Rev. Adoniram Judson, was the first pastor of the Baptist church in Damariscotta. He had been Congregational pastor at Plymouth, Mass., but became a Baptist in 1817, and having been received from the Second Baptist church in Boston as a member of the Damariscotta church (then the Second Nobleborough church), he was re-ordained Sept. 30, 1819. Mr. Judson served the church as pastor only a short time, however, retiring in 1821, the church reluctantly consenting to the severance of the ties uniting pastor and people, but he was now upwards of seventy years of age, and doubtless already felt the need of withdrawing from the active duties of the pastorate. He returned to Plymouth, Mass., his former home, and died at Scituate, Mass., Nov. 25, 1826, aged seventy-six years.

awakened much interest in the work to which he had been called by the Missionary Union. Mr. Scott was to have charge of the mission church in Paris, and he was also to instruct theological students connected with the French Baptist mission. The appointment seemed to offer a field of great usefulness, and Mr. Scott asked to be released from his pastorate in order that he might enter upon this service. The request was reluctantly granted, the church bearing witness "to the rare ability, kind feeling and fidelity which had distinguished his labors in Portland, making a sacrifice at the call of the missionary board to which no consideration could reconcile them save the belief that the great head of the church may have required it." It was so ordered, however, that Mr. Scott did not go to Paris, but continued in the work of the pastorate in this country, though not in Maine.

The next to offer himself for service in the foreign field was Henry A. Sawtelle. He was born in Sidney, Dec. 11, 1832, was graduated at Waterville College in 1854, and at Newton Theological Institution in 1858. July 8, 1858, he was ordained as pastor of the Baptist church in Limerick, where he remained a year, and then received from the American Baptist Missionary Union an appointment as a missionary to China. Thither he went, with Mrs. Sawtelle, and was stationed first at Hong Kong and subsequently at Swatow. Failing health, however, compelled him to return to this country in 1861. At length he returned to the pastorate. He was in San Francisco, Cal., 1862-76; Chelsea, Mass., 1877-82; Kalamazoo, Mich., 1882-84, and again in San Francisco 1884-85, and died at Waterville, Me., Nov. 22, 1885. Dr. Sawtelle was a man of scholarly attainments, deep consecration to his Master's service and greatly beloved by all who knew him.

In 1862, at the Convention at Skowhegan, Dr. Shailer called attention to the decrease in the churches' contributions for foreign missions. These contributions had been as follows from 1846:

1846,	\$6,440.14	1855,	\$5,434.46
1847,	4,676.82	1856,	5,103.21
1848,	5,388.23	1857,	4,604.63
1849,	6,052.28	1858,	3,987.16
1850,	4,506.87	1859,	3,761.54
1851,	5,072.49	1860,	3,790.69
1852,	5,899.93	1861,	3,553.69
1853,	4,666.86	1862,	3,530.78
1854,	5,537.92		

Dr. Shailey had reference to the eight years 1855-1862. Not only had the sum contributed by the churches in this time decreased in amount, he said, but the number of contributing churches also had decreased, so that only about sixty-five churches had made contributions to the foreign mission cause during the preceding year. This was a retrograde movement which "should be checked," he said, "and we should put forth our most earnest endeavors not only to regain what has been lost, but also to advance beyond any point which hitherto we have attained." The advance was made. The contributions for the next ten years were as follows:

1863,	\$3,522.58	1868,	\$4,506.35
1864,	4,189.80	1869,	4,559.52
1865,	4,002.04	1870,	4,801.16
1866,	4,862.57	1871,	4,564.11
1867,	4,450.44	1872,	7,260.75

This contribution for 1872 is the largest from Maine the Missionary Union has ever acknowledged,¹ and must have contained large items received by bequest. The amount reported by the Maine churches in 1872, in their own statistics was \$3,850; but every year money is sent to

¹On page 348 the statement is made that in 1893 one hundred and ninety-six of the Baptist churches in Maine gave more than \$14,000 for the work in foreign fields. This is the statement made in the report of the board of the Maine Baptist Missionary Convention for that year (Minutes for 1893, p. 20), and was based on the report of the New England district secretary of the Missionary Union, who on page 222 of the 79th annual report of the Union (Missionary Magazine for July, 1893) reported receipts from Maine as follows: Donations, \$8,660.09; legacies, \$1,000.00; Woman's Society, \$4,663.76; total, \$14,323.85. Dr. McKenzie's report under "Donations" evidently contained an error, occasioned, it may be, by hasty computation, as the figures of the treasurer's books give the amount of donations as \$7,027.96.

the Missionary Union from Maine which is not reported through the churches.

But there was not only an increase in contributions after 1862, but also in the number of missionaries from Maine. Evidently there was at this time a quickening of the missionary spirit in the churches.

Maine's next representative on the foreign field, Rev. D. A. W. Smith, was born in Waterville, June 18, 1840, where his father, the late Rev. S. F. Smith, D. D., author of "My country, 'tis of thee," was pastor of the Baptist church. Dr. Smith removed to Newton Center, Mass., in 1842, but the son returned to Waterville in 1854 and took the first year of his college course in Waterville College, graduating at Harvard College in 1859. After teaching a year in South Carolina, he entered Newton Theological Institution, and was graduated in 1863. July 26, 1863, he was ordained at Newton Center, and having been accepted as a missionary of the American Baptist Missionary Union, he sailed for Burma, with his wife, a daughter of Rev. E. A. Stevens, D. D., of Burma. He was stationed at Rangoon from 1864 to 1866, while learning the Karen language, and then was engaged in missionary service at Henzada from 1866 to 1875. On the death of Dr. Binney, he was made president of the Karen Theological Seminary, which position he still holds. During his work of instruction Dr. Smith has translated and published Wayland's Moral Science, an extended treatise on Logic, a Commentary on the whole Bible in several volumes, also many other works, besides employing the press in various ways in giving a growing literature to the Baptists in Burma.

Rev. Alonzo Bunker, D. D., born in Atkinson, Jan. 30, 1837, soon followed Mr. Smith to Burma. He was graduated at Waterville College in 1862, and Newton Theological Institution in 1865. During his theological studies he had devoted himself to city mission work, but his eyes were upon the foreign field, as were those of his class-

mates Cushing and Norris.¹ He was ordained at East Winthrop, Aug. 3, 1865, and having been accepted as a missionary of the American Baptist Missionary Union, he was assigned to service at Toungoo, Burma. Thither he made his way, and with characteristic energy entered upon his work. From Toungoo, as soon as he had command of the language, he pushed out into the regions beyond with the zeal of an apostle, making his way through deep jungles, climbing high mountains, working among the hill tribes—a frontier missionary, always seeking to make new conquests for the Christ he served and always successful in the endeavor. Again and again he was compelled to return to his native land for renewed health and strength, but his heart was in Burma and thither again he hastened with some new, great purpose in his heart, which was aflame with love to God and men—an inspiration to all who are interested in the progress of the Redeemer's kingdom at home and abroad. At present Dr. Bunker is in this country for rest and refreshment, having returned to the United States in the summer of 1903.

Dr. Bunker, in making Burma his field of service, was soon followed by Henry M. Hopkinson, who was born at New Sharon, Feb. 1, 1840. While a student at Waterville College in 1863, he heard the call of his country and enlisted in the Sixteenth Maine Infantry, remaining with the regiment until the close of the Civil War. He then returned to his studies at Waterville, was graduated at Colby in 1868, and at Newton Theological Institution in 1871. Offering himself to the Missionary Union for service in the foreign field, he was ordained at Bangor Oct. 5, 1871, and sailed for Burma, where he was stationed at Bassein and did faithful service until 1876. Failing health then compelled him to return to this country, and he has since served as pastor at East Madison, Me., Halifax, Vt., West Wardsboro, Vt., Lebanon, Me., and Perkinsville, Vt.

¹ Rev. James F. Norris, who was ordained in the First Baptist church, Portland, in 1865, and then went to Burma as a missionary, was not born in Maine, but in Danbury, N. H.

The Woman's Baptist Foreign Missionary Society was organized in Boston, April 3, 1871. It was believed that by means of such an organization the interest of the women in our churches in foreign mission work would be enlisted in a far greater degree than would be possible without such an organization. And this proved to be the fact. Foreign mission circles were formed. The interest of children and young people was awakened and deepened. Miss Sarah Curtis of Hampden was made state secretary for Maine, and with a zeal that never flagged she devoted herself to the task of bringing the women in our Maine Baptist churches to recognize their ability and responsibility in this work. Rev. J. L. Dearing, D. D., of Yokohama, Japan, writes: "How well I remember one Sunday afternoon, when in a certain home in Waterville, I, a student in the institute, first met Sarah Curtis and heard her talk of her interest in missions. She was one of the first persons I had ever met who seemed to talk of missions as a vital thing in which she believed. The heathen seemed as real to her as the people of Waterville. I listened with mingled wonder and amusement, but I never forgot the impression, and that afternoon undoubtedly had its share in leading me to mission work."

As state secretary Miss Curtis visited the churches, called the women together, and made known to them the needs of the work. At Thomaston, in 1877, she was able to report that mission circles had been established in about one-fourth of the Baptist churches in Maine. Miss Curtis had an humble estimate of her own abilities, but strong faith in God; and the steady increase in the contributions of the women in Maine to the treasury of the Woman's Foreign Missionary Society from \$199.86 in 1872, the first year of her service as secretary, to \$2,085.52 in 1883, the last year of her service, is proof of her fidelity. In this last year—a year of weariness and suffering—Miss Curtis traveled five hundred and eighty-nine miles, wrote two hundred and fifty-five letters and postals, and distributed one thousand tracts and papers. She died June 24, 1883,

leaving her work to others who have carried it on in the same spirit of consecration. In memory of Miss Curtis, the Sarah Curtis Home of the Girls' School in Tokyo was erected not long after, and toward its erection the women of Maine contributed \$4,000. The Sarah Curtis Home is not a Christian school only, but the center of much earnest, successful missionary work.

Among the first to respond to the call of the Woman's Baptist Foreign Missionary Society was Sarah Boardman Barrows, daughter of a former pastor in Maine, Rev. Allen Barrows. She was born in Ellsworth, April 17, 1841, while her father was pastor of the Baptist church in that place. Missions were exalted in that home. One of her brothers was named William Carey, and this daughter received the sainted name Sarah Boardman. She united with the Baptist church at Newton Center while her brother William was a student at the seminary, and was baptized by Dr. O. S. Stearns. The Woman's Foreign Missionary Society was organized largely by women connected with the Newton Center church, and Miss Barrows early in her Christian life became interested in the work of the Society. At length she offered herself for service in the foreign field in connection with that work. She was accepted May 7, 1872, and went to Burma in that year. At first she was stationed at Toungoo and was connected with the Tamil School. Afterward she was transferred to Moulmein, where for a while she assisted Miss Haswell in the Morton Lane School. Then came a term of service in the Girl's English High School. In 1879, she began her work in the Burmese Boys' School, which she superintended for nearly fifteen years, and with marked success. Her strong personality, consistent Christian life, unswerving faith in God's Word, blended with uniform cheerfulness and ready wit, won the respect and love of her teachers and students. In 1885-86, she was in this country and was accompanied by one of her assistants, Mah Myah. Returning to Burma she resumed her work ; but her health failing at length she came back to this

country in 1898. On her return to Burma, she was placed in charge of the Zigon station. But she soon found that her strength was unequal to the task she had assumed, and reluctantly she returned to this country. She died at the home of her sister in Grafton, N. B., Dec. 21, 1902, and was buried at East Sumner, Me., by the side of her father and mother.

Rev. Frederick H. Eveleth, D. D.,¹ was born in Durham, March 21, 1843. A thoughtful, scholarly boy, he made preparation for a college course of study and entered Colby University in 1866, graduating in 1870. Then for theological study he went to the Newton Theological Institution, where he was graduated in 1873. It was his purpose to devote himself to service in the foreign field, and having been accepted as a missionary of the American Baptist Missionary Union, he was ordained at the First Baptist church, Portland, Sept. 2, 1873, and with Mrs. Eveleth, he sailed for his distant field of labor. At first he was stationed at Toungoo, continuing his work there from 1873 to 1885. He was at Rangoon from 1885 to 1890, and at Sandoway from 1890 to 1896. Since 1896, he has been connected with the Theological Seminary at Insein, holding the presidency of the Burman Theological Seminary, and doing efficient service in the training of young men for the work of the Christian ministry. Dr. Eveleth has the reputation of being one of the best Burmese scholars connected with our mission. Mrs. Eveleth is a daughter of Rev. J. F. Eveleth, one of our formerly well-known Maine Baptist ministers, and was born in Orono, June 26, 1852.

From Maine, in 1874, three missionaries went to the foreign field, Rev. and Mrs. Henry W. Hale and Rev. A. K.

¹ He was baptized by Rev. W. H. Shailer, D. D., in the old Federal St. Baptist church, Portland, in 1862, and at the same time Dr. Shailer baptized his nephew, Rev. W. H. S. Hascall, born in Pittsford, Vt., Dec. 30, 1850, who in 1872 went to Burma and became connected with the mission press at Rangoon. But longing for distinctively missionary work he was ordained in 1877. He was in this country from 1880 to 1883, and then returned to Burma. From 1889 to 1903 he was in the pastorate in this country. He is now stationed at Thongze, Burma, doing, as always, strong, faithful service for Christ.

Gurney. Mr. Hale was born in Southwest Harbor, Mt. Desert, Oct. 7, 1843. He was graduated at Colby University in 1867, was at the Baptist Union Theological Seminary, Chicago, Ill., 1871-72, and at Newton Theological Institution 1872-74. Having been ordained in Auburn, Aug. 20, 1874, he made his way to Burma with Mrs. Hale. For many years he was stationed at Shwegyin, then at Moulmein and afterwards at Tavoy. At present Mr. and Mrs. Hale are in this country on furlough. Mrs. Hale, daughter of Elbridge G. and Emma (Norton) Coffin, was born in Auburn, Feb. 7, 1849. She is a granddaughter of Rev. Ransom Norton, one of our early Maine Baptist ministers, who came from Martha's Vineyard to Maine with Sylvanus Boardman.

Rev. Albanus K. Gurney was born in Cumberland, May 29, 1845. He was graduated at Colby University in 1871, and Newton Theological Institution in 1874. His ordination occurred at Yarmouth Aug. 26, 1874, the First Baptist church, Portland, of which he was a member, having called a council at Yarmouth in connection with the meetings of the Cumberland Association. Mr. Gurney received his appointment as a missionary of the American Baptist Missionary Union April 21, 1874, and was assigned to service in Assam. He was stationed at Sibsagar, and that has been his field of labor since. Much of his time has been spent in translating the Old Testament into the Assamese language. This work was completed in 1903, and Mr. Gurney, with Mrs. Gurney, returned to this country for a well-earned rest. Mrs. Gurney is a native of Jay, and was married to Mr. Gurney July 19, 1877, in the historic chapel in Calcutta in which Adoniram Judson and his wife were baptized.

Miss Myra H. Stetson, daughter of Rev. H. Stetson, was born in Sidney, May 9, 1847. In her home she heard much concerning missions, and consecrated herself to service in the foreign field. Nov. 10, 1874, she received an appointment from the Woman's Baptist Foreign Missionary Soci-

ety, and went to Burma. But on account of ill health she was soon obliged to relinquish fondly cherished hopes and return to this country. Submissive to the divine will, she received the loving ministrations of the home circle, and died in Sidney, Nov. 3, 1876, shortly after her return.

Miss Ella F. McAllister, born in Portland, June 12, 1852, was educated in the schools of Portland and for awhile was engaged in teaching in her native city. But there was a call for just such service in Burma, and Miss McAllister, who was a member of the First Baptist church in Portland, heard the call, and received an appointment from the Woman's Baptist Foreign Missionary Society April 16, 1877. Upon reaching Burma she became connected with the Kemendine Girls' School at Rangoon. After nineteen years of service she returned to this country for a period of needed rest. In the autumn of 1902, she set out once more for Burma, but on account of ill health was compelled to return to this country after reaching England. In August, 1903, she again left Portland for Burma, and at present is the efficient head of the Girls' High School in Moulmein.

We now come to the period of the student volunteer movement, in which the number of our representatives in the foreign field was largely increased. We can only briefly mention them and their stations.

Miss Julia H. Elwin, born in Winslow, Feb. 5, 1857, went to Burma in 1881, but on account of ill health was obliged to return to this country after a few years, and her service since has been in the home field. Rev. John E. Case, born in Patten, Nov. 27, 1856 (Colby, 1880, Newton, 1880-1882), went to Burma in 1882, where he has been stationed at Toungoo and Myingyan. On account of ill health he is at present in this country. Rev. James E. Cochrane, born in Monmouth, July 4, 1854 (Colby, 1880, Rochester Theological Seminary, 1883), went to Burma in 1886, but returned to this country in 1889, Mrs. Cochrane's health rendering a change necessary. Rev. Benjamin F. Turner, born in Dover, Dec. 24, 1855 (Colby, 1884,

Newton, 1887), went to Burma in 1887, and after ten years' service returned to this country on account of Mrs. Turner's ill health. Rev. John E. Cummings, born in Saco, June 22, 1862 (Colby, 1884, Newton, 1887), went to Burma in 1887, and is still connected with the Henzada mission, but returned with his family in 1904 on furlough to this country. Rev. John M. Foster, D. D., born in Portland, July 21, 1857 (Colby, 1877, Newton, 1887), went to China in 1887, and was stationed at Swatow until 1903. At present he is in this country, but has been assigned to service at Bangkok, Siam. Rev. Henry P. Cochrane, born in Lewiston, March 25, 1856 (Rochester Theological Seminary, 1889), went to Burma in 1889, and until 1903 was stationed at Toungoo. At present, with his family, he is in this country. Rev. John L. Dearing, D. D., born in Webster, Dec. 10, 1858 (Colby, 1884, Newton, 1889), went to Japan in 1889. His work has been largely educational in connection with the Theological Seminary at Yokohama, of which since 1894 he has been president and professor of theology and ethics. Rev. S. W. Hamblen, born in Lovell Center, Sept. 12, 1862 (Brown University, 1886, Newton, 1889), was also assigned to Japan. For many years he was stationed at Sendai. His present station is Tokyo. Rev. W. W. Cochrane (Colby, 1885, Rochester Theological Seminary, 1890), the third of the Cochrane brothers to engage in missionary service, was born in Monmouth, April 16, 1859. He went to Burma in 1890, and has since labored among the Shans of Upper Burma. Rev. Charles Hadley, born in Lewiston, Aug. 5, 1864 (Bates, 1886, Newton, 1890), went to India in 1890, and was stationed at Madras. On account of failing health he returned to this country, and died in Lewiston, Dec. 21, 1895. Miss Belle Grover, born in Skowhegan, March 28, 1865, joined the Congo mission in 1887. There she was married to Mr. Edward E. Claflin, who died in 1890. Mrs. Claflin returned to this country, but in 1891 went back to Africa. After three years, on account of the severe illness of her mother, she returned to the United States and has since

married Mr. S. M. Field of Newark, N. J. Rev. Arthur H. Curtis, born in Portland, July 20, 1866 (Newton, 1891), went to India in 1892, and has since been connected with the Telugu mission. Mrs. Curtis is a daughter of Rev. Dr. John E. Clough. Mr. Curtis and his family are now in this country.¹ Miss Orissa W. Gould, born in Alna, Dec. 19, 1861, having fitted herself for service as a medical missionary at the Woman's Medical College in New York, went to India in 1893 and was stationed at Nellore. On account of a complete nervous breakdown she returned to the United States in 1897. After her return, as her strength permitted she devoted herself to philanthropic and missionary work among the poor of the East Side, New York City. She died in New York, May 3, 1904. Mrs. H. Y. Corey, born at Tenant's Harbor, July 3, 1868, is in the service of the Foreign Missionary Society of the Baptist Convention of the Maritime Provinces, and is stationed at Parla-Kimidi, Madras Presidency, India.

The contributions of the churches in Maine for foreign missions from 1874, arranged in decades, are as follows :

1874,	\$6,457.45	1884,	\$3,177.60	1894,	\$4,764.84
1875,	6,595.32	1885,	3,589.21	1895,	4,488.62
1876,	6,202.32	1886,	3,531.15	1896,	5,191.55
1877,	4,495.19	1887,	2,630.17	1897,	3,923.05
1878,	5,897.08	1888,	2,892.48	1898,	4,004.30
1879,	2,987.92	1889,	4,421.48	1899,	3,876.55
1880,	4,701.09	1890,	3,286.55	1900,	4,850.34
1881,	5,356.37	1891,	3,162.20	1901,	5,880.77
1882,	2,928.94	1892,	3,200.88	1902,	4,880.35
1883,	2,892.24	1893,	7,027.96	1903,	6,059.21
	<hr/>		<hr/>		<hr/>
	\$48,513.92		\$36,919.68		\$47,918.98

While it is worthy of note that the contributions for the decade 1894-1903 amounted to \$47,918.98, or \$10,999.30 more than in the decade 1884-1893 (\$36,919.68), although

¹ Rev. Edwin N. Fletcher, although not born in Maine, should be mentioned here. He was born at Newton Center, Mass., April 23, 1866 (Colgate, 1886, Hamilton Theological Seminary, 1892), and went to China in 1892. Returning to this country in 1895, he served the church in Fairfield as pastor. In 1898 he returned to China, and died near Ningpo, July 14, 1899.

in this latter decade occurred the missionary jubilee offering, it is equally worthy of note that the contributions in the decade 1874-1883 amounted to \$48,513.92, or \$594.94 more than in the decade 1894-1903. This, however is to be remembered, that the Woman's Foreign Missionary Society began to receive contributions from the women of the churches in 1872. The amount received in that year from Maine was \$199.86. In 1873 it was \$1,114.63. The contributions from the same source since that time, arranged in decades, are as follows :

1874,	\$1,716.29	1884,	\$2,259.56	1894,	\$2,932.97
1875,	1,970.10	1885,	3,534.81	1895,	2,990.26
1876,	2,022.78	1886,	2,718.66	1896,	3,507.84
1877,	1,963.54	1887,	2,541.22	1897,	3,344.72
1878,	1,883.32	1888,	2,898.31	1898,	2,778.27
1879,	1,774.49	1889,	2,823.23	1899,	2,414.06
1880,	2,143.70	1890,	3,302.91	1900,	2,464.41
1881,	1,913.75	1891,	3,203.44	1901,	3,688.58
1882,	2,066.83	1892,	3,301.70	1902,	2,457.10
1883,	2,085.52	1893,	4,683.19	1903,	2,993.21
	<hr/>		<hr/>		<hr/>
	\$19,540.32		\$31,267.03		\$29,571.42

If the contributions received from Maine by the Woman's Baptist Foreign Missionary Society are added to those received from Maine by the American Baptist Missionary Union we shall have the following totals :

1874-1883.	1884-1893,	1894-1903.
\$48,513.92	\$36,919.68	\$47,918.98
19,540.32	31,267.03	29,571.42
<hr/>	<hr/>	<hr/>
\$68,054.24	\$68,186.71	\$77,490.40

The amount received in this last decade under review shows a gratifying increase in the contributions for foreign missions made by our Maine Baptist churches. Especially is this increase gratifying as it occurs in a period which has been marked by a wider and deeper interest in the work of the Maine Baptist Missionary Convention, and in that of the American Baptist Home Mission Society.

CHAPTER XXV.

THE BAPTISTS OF MAINE AND HOME MISSIONS.

Concerning home mission work the Baptists of Maine have not been unmindful. Even in the early period there was work beyond the boundaries of the district as Rev. John Tripp made his way to the scattered settlements in northern New Hampshire, as Rev. Phinehas Pilsbury visited Vermont, Upper Canada, and the northern part of New York, and as Rev. Isaac Case, fired by missionary zeal, carried the gospel message across the border into New Brunswick and Nova Scotia.

But Maine has had a part in the work of our American Baptist Home Mission Society. Maine Baptists were represented at the organization of the Home Mission Society in New York in April, 1832. Gen. Alford Richardson, of the First Baptist church in Portland, was at the head of the list of vice presidents; and at the head of the list of directors stands the name of Jeremiah Chaplin, D. D., president of Waterville College. The first missionary appointment of the Society, made May 11, 1832, was given to Rev. Thomas W. Merrill, a son of Rev. Daniel Merrill of Sedgwick. Mr. Merrill was born in Sedgwick, Feb. 18, 1802, was graduated at Waterville College in 1825 and Newton Theological Institution in 1828. After his graduation, Mr. Merrill was a professor one year in the New Hampton Literary and Theological Institution at New Hampton, N. H. But the missionary spirit was strong in the man, and in the autumn of 1829 he made his way to Michigan, then a territory. It was his purpose, as he wrote, "to promote the intellectual as well as moral advancement of the people of the territory of Michigan." At first he devoted himself to teaching, opening

a classical school at Ann Arbor, and with him was associated his brother, Moses Merrill. It is said that this classical school, which received considerable patronage from Detroit and other places, was the foundation of the University of Michigan. In the following year, with larger educational purposes in view, Mr. Merrill visited various parts of the territory seeking signers to a petition asking the Legislature to charter a literary institution to be designated the Michigan and Huron Institute, and to be under Baptist control. Meanwhile he was urged to take charge of an incorporated academy at Ann Arbor; but Mr. Merrill was unwilling to dismiss his denominational aims and hopes, and located at Prairie Ronde, with the aid of whose first settlers he erected a building for educational and religious purposes, which was occupied for those uses as early as the winter of 1830-31. Mr. Merrill was ordained at Detroit, Mich., Feb. 6, 1831, and devoted much of his time to missionary work in new communities and as opportunity offered. Later, in 1831, he returned to the East and solicited aid in the State of New York for the proposed Huron and Michigan Institute. At the Baptist Convention of that State he received an endorsement of his plans and purposes from such men as Elon Galusha, Archibald Maclay, Jonathan Going and B. T. Welch. Returning to Michigan, Mr. Merrill, with the help of able assistants, secured from the Legislature an act incorporating the Michigan and Huron Institute, and the act was approved by the governor April 22, 1833. The charter did not locate the institute, but in the autumn of 1835, the question as to location was decided in favor of Kalamazoo. In February, 1855, the charter of the institute was amended, so as to give the institution collegiate powers, and the name was changed to Kalamazoo College. Mr. Merrill died in Lansing, Mich., April 8, 1878, aged seventy-six years. In the provisions of his will he gave proof of his continued interest in Kalamazoo College, and ten thousand dollars came into the possession of the college from the bequest which he made.

Mr. Moses Merrill, a younger son of Rev. Daniel Merrill, accompanied his brother, Thomas W. Merrill, to Michigan. While engaged in teaching, he preached as opportunity offered, and in February, 1830, he devoted himself to theological study, having in view mission work among the Indians. Having married, June 1, 1830, Miss Eliza Wilcox, he removed in the spring of 1831 to English Prarie, Ind. Correspondence with the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions, which had established missions among the Indians of our own country, led to the appointment of Mr. and Mrs. Merrill as missionaries at Sault St. Marie. Before proceeding to this field of labor they spent a part of the summer of 1832 in Sedgwick, Maine, and the ordination of Mr. Merrill occurred at this time. Mr. and Mrs. Merrill reached Sault St. Marie, on their return to the West, September 20th. It was the expectation of the board that they would find their field of labor among the Chippewa Indians at the head of Lake Superior, but before the arrival of spring the plan was changed, and they were assigned to service at the Shawanoe mission in Missouri. After a brief residence in Missouri, however, they moved on to Bellevue, Indian Territory, and the first white settlement in what is now the State of Nebraska. Here Mr. and Mrs. Merrill entered upon missionary labor among the Otoe Indians. Mrs. Merrill, Nov. 25, 1835, opened at Bellevue the first school in Nebraska, her scholars being mostly Otoe Indian children and half breeds. Mr. Merrill devoted himself to preaching, at first through an Indian interpreter. Buildings for mission purposes were erected near the Otoe village. As an aid in his mission work, Mr. Merrill, with the assistance of Louis Dorion, his interpreter, made a translation of Lieberkuhn's History of our Lord and Saviour Jesus Christ into the language of the Otoe, Iowa and Missouri Indians. This was published in June, 1837. But Mr. Merrill was not long permitted to engage in this service to which he had devoted himself with such



FIRST CHURCH, SKOWHEGAN.

entire consecration. He was stricken with consumption, which rapidly developed, and he died Feb. 6, 1840. His last words were an expression of the wish that someone might be sent to take his place and lead the Indians to Christ. The Otoes knew him as "The-one-who-always-speaks-the-truth."¹

At the Kennebec Association in Farmington, in 1836, it was "Resolved, That we view with deep interest the object of the American Baptist Home Mission Society in relation to the valley of the Mississippi." In 1838, the association held its annual meeting in Industry. Among those present was Miss Fidelia Coburn,² a sister of the late ex-Gov. Abner Coburn. Dea. Heman Lincoln of Boston, treasurer of the Baptist Board of Foreign Missions, and the first president of the American Baptist Home Mission Society, was there to represent the interests of the Society. Rev. Sylvanus Boardman was moderator of the association, and preached the introductory sermon. Deacon Lincoln addressed the association with reference to foreign missions. Miss Coburn was deeply interested in this address. She was an officer in a foreign mission society in her own church, and she regarded it as a privilege that on the return of the delegates from the association, she had the pleasure of again hearing Deacon Lincoln in her own church at Bloomfield, now Skowhegan.

In 1839, Miss Coburn had a long and severe illness, which confined her to her bed seven months. During this time she came to the determination that if her life was

¹ Rev. S. P. Merrill, D. D., formerly pastor of the Baptist church in Waterville, and a son of Rev. Moses Merrill, was born at Bellevue, while his parents were residing there. He was the first white child born in Nebraska, whose name and date of birth are definitely known. His mother spent her last years with this son, and is remembered in Waterville and Biddeford, where Rev. S. P. Merrill had pastorate. She died in Rochester, N. Y., Nov. 12, 1882. Rev. S. P. Merrill has the only copy of the original edition of his father's translation of the History of our Lord and Saviour Jesus Christ. In memory of the missionary service which his father and mother performed among the Indians in Nebraska, Dr. Merrill has reprinted this translation page for page. On the title page of the original work Mr. Merrill designates himself a "Missionary of the Baptist Board of Foreign Missions," and this was correct; but it seemed best to record his missionary service in this chapter devoted to home mission work performed by Maine Baptists.

² Fidelia Coburn was the oldest daughter of Eleazer and Mary (Weston) Coburn, and was born at Bloomfield, Feb. 2, 1805.

spared she would devote it to some definite Christian work. It was to carry out this determination that, in the summer of 1842, she went to Queen's Bush, Canada, as a missionary to the fugitive slaves who had made their way across the border. Queen's Bush was the name given to a tract of country several hundreds of miles in extent north of Lake Erie and the terminus of the various lines of the underground railroad running through Ohio. It was at that time almost an unbroken wilderness. Fidelia Coburn was one of the pioneers in mission work among the refugees in the Bush, and was there nearly eight years in all, making a few brief summer visits to Maine. The first two years she spent at Dawn settlement, with Rev. Hiram Wilson and wife. Then she went to a new settlement, where for some years she was alone. The story of her life there, and of the hardships and privations she endured, as gathered from her letters, is most thrilling. By sharing the sufferings and labors of the colored people she succeeded in winning the affection and confidence of those whom oppression had rendered suspicious. The poor fugitives arrived in Canada in a condition of utter destitution and great ignorance. Their most pressing needs were relieved, and they were taught as far as possible to help themselves. Both adults and children were gathered into schools. It was soon found that the most promising work was with the children. Miss Coburn had from a dozen to twenty of these in her own family. The school she organized took the name of Mount Hope Mission School, and was in the town of Waterloo, Wellington District, C. W. Oct. 6, 1847, Fidelia Coburn was married to Rev. John S. Brooks, formerly of Duxbury, Mass., who had already been two years in the Bush.

The Canadian mission work was undenominational. It was under the charge of a committee, and was supported by friends of the anti-slavery movement in all the churches. Collections were made for it in England, and in the different northern States. Mrs. Brooks' work was supported in large part by her own means, with gifts from

members of her family and personal friends. Friends of the cause in the Maine churches sent her contributions of money and barrels of clothing and supplies. In one letter she acknowledges the receipt of barrels from Bloomfield, Hallowell, Winthrop and New Sharon. She erected her own house and schoolhouse.

At a conference held in 1848, at which the different stations in the Bush were represented, it was decided that such of the schools as had not been taken by the Canadian government should be affiliated with some missionary society. Mount Hope Mission School was taken by the American Missionary Association, and the school property was transferred to it by Mr. and Mrs. Brooks. In 1849, on account of changes at the settlement, many settlers having sold their farms and moved away, the school became reduced so that it could be left with the assistant. Mr. and Mrs. Brooks, therefore, decided to leave, and offered themselves to the American Missionary Association to be sent to Africa.

They were assigned to the Mendi mission, a mission to wild tribes in West Africa, which had been founded a few years before as the result of the shipwreck, upon Long Island, of a slaver containing people of the tribes. The slaves were declared free by the United States courts, and some of them were carried back to Africa, accompanied by white missionaries, to make a mission settlement among their own people. One of the shipwrecked girls, who had been educated in the United States, went back with Mrs. Brooks. The Mendi mission came under the care of the American Missionary Association at the organization of the latter, and remained so until 1885, when it was transferred to the United Brethren.

Mr. and Mrs. Brooks sailed Nov. 2, 1849, and landed at Freetown, Sierra Leone, Dec. 14, 1849. Mrs. Brooks was sick with a high fever during the entire voyage, but rallied upon landing. When, however, the missionary party re-embarked to go up the York river to the mission, she

was again taken with fever, and died at York, Sierra Leone, Jan. 11, 1850.

Mrs. Brooks was a devoted Christian woman, deeply religious, and truly consecrated to Christian service. She gave the best years of her life to work for the fugitive slaves, and was one of Africa's early missionary martyrs. In the fourth annual report of the American Missionary Association, this noble tribute is paid to the memory of Fidelia Coburn Brooks: "Before her departure from this country, she had greatly won upon the friends of humanity by her self-denying and arduous labors, in which she had freely expended a large part of the property she had inherited. Before she left her native land, she made over to the Association the whole of what remained, valued at over \$1,000, reserving to herself only a sufficient sum to procure a decent outfit for Africa. She possessed a sound mind in a naturally vigorous body, weakened, however, more than she supposed by her hardships in Canada, and had in a remarkable degree consecrated herself to the cause of Christ, as a missionary among the people of color, which was her chosen field. Her experience, sound judgment, and devotedness inspired the committee with a very strong persuasion that her services would be invaluable to this mission. But God has otherwise ordered. In his inscrutable providence, although she was permitted to see the hills of Africa, to step upon that vast continent, and to converse with some of the native inhabitants, she was not granted the indulgence of her long-cherished desire, a participation in the active labors of the mission. She was soon cut down. With her dying breath she rejoiced that she had been allowed to see Africa, there breathe out her prayers for the conversion of its inhabitants, and bear her dying testimony to the excellence of the missionary cause."

As the work of the American Baptist Home Mission Society broadened with the growth of the country, the interest of the Baptists in Maine, as in all of the eastern States, was increasingly enlisted, especially as immigr-

tion brought to our shores from the old world foreigners of various nationalities, and largely Roman Catholics. The opening of new territories, soon to become States, also attracted eastern people westward, and there was need of workers in gathering and organizing churches and in building church edifices. Then, at the close of the Civil War, work in behalf of the freedmen appealed strongly to those who had been interested in the welfare of the slaves in earlier days.

To this work among the freedmen Rev. G. M. P. King, a native of Oxford, Me., and a graduate of Waterville College in 1857, early devoted himself. At the close of the Civil War, while pastor at East Providence, R. I., he was serving on the Christian Commission, and entered Richmond, Va., with the Union army, April 3, 1865. At once he was impressed with the importance of educational work in behalf of the freedmen, and resigning his pastorate he devoted himself for two years to the work of teaching freedmen in Richmond.

In 1867, he became principal of the National Theological Institute in Washington, D. C. Among the students were colored preachers who could read only certain chapters in the Bible, could not write their names, yet they knew their deficiencies and desired help in securing educational training.

The year 1868 found the school in more desirable quarters on Judiciary Square. The building was a war-time barrack, with two rooms poorly equipped, and with many discomforts. An assistant was employed, classes were formed with more care, and plans were arranged for careful work. A class of young women was admitted, and before the close of the year the school was well organized.

At the close of 1868, the institute was united with Wayland Seminary, an institution organized in 1867 by the American Baptist Home Mission Society, in connection with the labors of teachers who were appointed for educational work among the freedmen. Dr. King was now made president of the seminary. One of Dr. King's

assistants was Miss Mary A. Howe, who was a native of Dexter, Maine. Her father died when she was six years of age, and she knew what it was to endure hardness in securing her education. Miss Howe went to Richmond, Va., in 1865, and gathered a school of six hundred pupils in the old First African church. She was in charge of this school two years, and attracted much attention by her skill in molding the material thus acquired. There are strong men, filling places of responsibility to-day, who were trained by Miss Howe in those two eventful years. Governor Coburn, in whose household Miss Howe had found a home before entering upon this service, visited Richmond and made an examination of Miss Howe's school. It was in this way that he was made acquainted with work in behalf of the freedmen, and discovered its possibilities. Later Miss Howe took charge of a school for poor whites in Wilmington, N. C. At the close of her year in Wilmington she began her work in Washington. But the work proved too much for Miss Howe's delicate nervous condition. She died March 31, 1871, and was brought back to her native State for burial from the Coburn home in Showhegan.

There were accommodations at Wayland Seminary at this time for about one hundred and fifty students, but it was not long before the need of more room was imperative, and efforts were made by President King and friends of the seminary to secure funds for the purchase of a new location, and for the erection of suitable buildings. In 1871, a new site, on Meridian Hill, in the northern part of Washington, was purchased at a cost of \$3,375, and work on the seminary building was commenced in the autumn of 1873. Though only partially finished, the building was occupied in the autumn of 1874. During these two years Dr. King's time was divided between his duties at the seminary and work in raising funds.

At the close of the seminary year for 1875, it occurred to Dr. King that with four students giving "Evenings with Wayland Seminary," he might interest in a greater degree

friends of the seminary in the building enterprise. Dr. King and his students commenced their work in Washington. Then they worked their way to Philadelphia, Elmira, Buffalo, N. Y., Cleveland, Ohio, Detroit, Mich., then back through New York into New England. From the larger towns they moved out into the villages. Maine helped generously. In this way about \$4,000 were secured toward plastering and finishing the building. When completed the building had cost about \$20,000.

The next year the seminary entered its new home. The number of teachers was increased and the course of study advanced. Friends and Sunday-schools in Maine supported students and aided in furnishing rooms in the seminary. Many of these rooms bore the names of men and women known and honored in Maine and beyond the boundaries of the State. Students now came to the seminary in increasing numbers from all parts of the South.

More room was soon needed, especially for the accommodation of young women. In 1881, Hon. R. O. Fuller and wife of Cambridge, Mass., visited the school. While they were there Dr. King remarked that an addition to the main building for the young women was greatly needed. Before they left Mr. Fuller said to his wife, "And so you would like to have a Parker Hall added to this building in memory of your mother." Mrs. Fuller assented, and Mr. Fuller said to Dr. King, "I will give one thousand dollars toward the addition." This was the beginning of the movement for the erection of the young women's dormitory, which, including furnishings, cost \$12,541. It was dedicated Feb. 22, 1882. At this time there were connected with the seminary one hundred and ten students and ten teachers.

The seminary continued to prosper. At length it became evident that the buildings would no longer accommodate those who desired to avail themselves of the advantages of the seminary. A new location, with larger grounds, was sought. Dr. King thought he had found a favorable site, but plans were now in contemplation by the Home

Mission Society which made it desirable to unite the seminary with the Richmond Theological Institute at Richmond, Va. This was in 1898. It was a disappointment to Dr. King that the work in Washington, which he had prosecuted with so much success, should be brought to a close, and this and the illness of his wife led him to ask to be relieved of the presidency which he had held so long, and with so much honor to himself and the Society. This request was granted, but in 1900, after the Virginia Union University had entered upon its new and prosperous era, Dr. King was invited to resume his connection with the work by taking charge of the English department, and by accepting a position in the theological department. This invitation he accepted, and in this new work Dr. King is still devoting himself with old-time interest and efficiency to the advancement of the colored people of the South.

During the most of these busy years Dr. King had the constant help of his cultured wife, who, as long as her health and strength permitted, was one of his most efficient helpers. She loved to do good, and she had her part in the splendid achievements of Wayland Seminary.

Among the teachers in Wayland Seminary who came from Maine were Miss Lizzie R. Webb of Skowhegan and Mr. Albert M. Richardson of Hebron, both of whom were valuable assistants, serving two years each. Mr. Richardson was a graduate of Colby, class of 1886, and another graduate of Colby, Dr. J. B. Simpson, is one of the most useful and efficient men connected with the Virginia Union University.

Gov. Abner Coburn of Skowhegan was a generous friend of Wayland Seminary for several years before his death, and in his will he bequeathed fifty thousand dollars to the seminary in memory of his deceased sister, "Fidelia C. Brooks, late missionary to Africa, and Mary A. Howe, late teacher in the seminary." In the new Virginia University in Richmond, Va., the memory of this generous gift of Governor Coburn is perpetuated in the fine library building, which is known as Coburn Hall.

Mrs. C. B. Davis Thayer of Paris, Maine, was another generous friend of Wayland Seminary. An alcove in the library bears the name of C. B. Davis, the beloved pastor of the church on Paris Hill.

One who has been prominently identified with the educational work of the American Baptist Home Mission Society, Charles F. Meserve, LL. D., is not a native of Maine, but of North Abington, Mass., yet he is a graduate of Colby, class of 1877, and his first wife, Abbie Mary Whittier, was a daughter of David and Mary Whittier (Mary Whittier was a twin sister of the late Rev. J. Ricker, D. D.) of Bangor, while the present Mrs. Meserve is a daughter of the late Dea. John N. Philbrick of Waterville. Dr. Meserve is accordingly so closely indentified with Maine that mention very properly may be made of his service in connection with the service of those from the State of Maine who have had a part in the work of the American Baptist Home Mission Society.

Having served as principal of the High School in Rockland, Mass., 1877-85, and of the Oak St. School, Springfield, Mass., 1885-89, Dr. Meserve resigned to accept the superintendency of Haskell Institute, Lawrence, Kan., the largest United States Indian industrial training school in the West. Although a government school, this was a good field for home missionary work. The school had a corps of fifty teachers and employes and five hundred Indian boys and girls, representing more than thirty different tribes from nearly all of the western States and Territories.

The work done was of the most practical nature. The children of the prairie and the forest needed to be instructed in morality, in religion, in the acquisition of an English education and the learning of trades. Half of each day was devoted to work in the school-rooms and the other half to work on the farm, in the garden and the various shops, in which all of the usual industries were carried on. There were a Y. M. C. A. and a Sunday-school connected with the institution, and voluntary reli-

gious meetings were held. The Indian boys and girls were encouraged to attend the churches in the city of Lawrence, which was near by, and large numbers of them did so, and some were admitted to membership. During the five years of his superintendence substantial progress was made in raising the moral, the religious, the industrial and the intellectual atmosphere of the institution.

Mr. Meserve served as superintendent of Haskell Institute until 1894. He was then invited to become president of Shaw University, at Raleigh, N. C., one of the large schools supported in the South by the American Baptist Home Mission Society. Reluctant to leave his work at Haskell Institute, he at first declined to consider the question of change; but after making a trip to Raleigh, and having looked over the field and seen its great needs and great opportunities, he resigned and entered upon his work at Shaw University in March, 1894.

The ten years of his presidency at Shaw University have been years characterized by constant and earnest service. A large portion of the summers has been spent in the North, directing the correspondence of the institution, addressing associations and churches and meeting individuals in the interest of the work. Through various stages of growth Shaw University has developed into an institution with an enrollment of five hundred students. The institution has industrial departments for young men and young women, in charge of trained instructors, with the most approved modern methods. There are also normal, college and missionary training departments, as well as departments of law, medicine, pharmacy, theology and music, and recently there has been added a well-equipped and up-to-date cooking school. Dr. Meserve has associated with him in his teaching force Miss Ida J. Brown of Bangor, Miss Emily C. Ayer, a native of Maine, daughter of the late President Ayer of Jackson College, Jackson, Miss., as financial secretary, Miss Jennie M. Linton of Houlton, and Rev. S. P. Merrill, D. D., formerly pastor of the Baptist church in Waterville, as corresponding

secretary. Miss Alice M. Emerson of Oakland, Me., is superintendent of the hospital and assists in office work.

June 25, 1879, in connection with the anniversaries in Bangor, a Woman's Maine Baptist Home Mission Society, auxiliary to the Woman's American Baptist Home Mission Society in Boston, was organized, with Mrs. W. G. Sargent of Sargentville as president, Mrs. S. G. Sargent of Augusta as recording secretary and Mrs. J. Ricker of Augusta as treasurer. In 1881, Mrs. Anna Sargent Hunt of Augusta was made State vice president of the Woman's American Baptist Home Mission Society. She immediately placed herself in communication with the women of our Baptist churches in Maine, and the children of the Sunday-schools, with a view to the organization of women's societies and mission bands.¹ Associational directors were appointed, and in various ways the interests of the Society in the State were promoted. Mrs. Hunt has been prominently identified with the work from that time. Since 1882 she has filled the office of general vice president. Mrs. Elizabeth H. Bonney of Portland, especially through her connection with the board at Boston, has also been prominently identified with the Society's work. As the work broadened two vice presidents for Maine were appointed, one for the eastern and one for the western part of the State.

At the meeting of the Society held in Skowhegan, Oct. 4, 1881, the members of the Free St. society, Portland, reported that for two years they had carried on home work in connection with their foreign work. More and more the women in our churches have made like combinations, and for many years their meetings in connection with our anniversaries have been alike in the interest of home and foreign missions.

The following are the receipts of the Woman's American Baptist Home Mission Society from Maine :

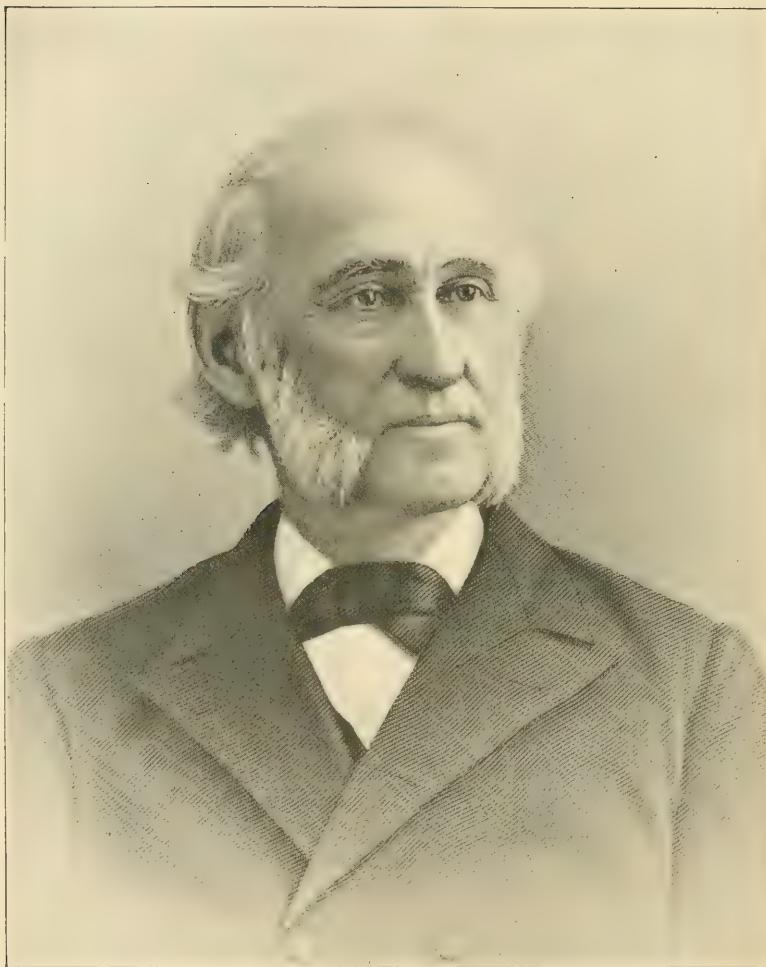
¹ In February, 1877, Mrs. S. G. Sargent at Augusta organized a Foreign Mission Band. In 1882 the home interests were included, and the little "Busy Bees" are now known as the "Sargent Mission Band" of Augusta—the oldest in the State.

1880,	\$ 26.00	1892,	\$2,919.12
1881,	150.25	1893,	2,598.63
1882,	731.40	1894,	2,296.46
1883,	1,514.15	1895,	2,512.92
1884,	1,518.40	1896,	2,402.66
1885,	1,648.51	1897,	2,562.98
1886,	1,696.27	1898,	2,120.25
1887,	2,235.96	1899,	2,050.29
1888,	2,063.92	1900,	2,627.93
1889,	2,353.81	1901,	1,874.49
1890,	2,552.94	1902,	2,540.50
1891,	2,572.63	1903,	2,166.01
		Total,	\$47,736.48

In the Alaska orphanage the women in our Maine churches have had a special interest from the fact that Mrs. McWhinnie, the wife of a former pastor of the Free St. church, Portland, is superintendent of Alaska work. The receipts for the orphanage from the women in our Maine churches have been as follows:¹

1891,	\$569.33	1898,	\$445.72
1892,	617.40	1899,	498.33
1893,	346.71	1900,	918.03
1894,	485.97	1901,	433.96
1895,	506.97	1902,	603.07
1896,	439.15	1903,	460.74
1897,	409.90		
		Total,	\$6,735.28

¹ Receipts of the American Baptist Home Mission Society from the Baptists of Maine will be found in the Appendix.



JAMES H. HANSON, LL. D.

CHAPTER XXVI.

THE ACADEMIES.

Plans for the enlargement of the number of students at Colby University occupied the attention of Dr. Champlin in the last years of his presidency. For a long time he had been impressed with the value to the college of the Waterville Classical Institute, then under the principaship of Dr. James H. Hanson. With suitable financial resources, the institute, Dr. Champlin believed, could be made much more valuable to the college, and at the meeting of the Maine Baptist Education Society at Bath, June 19, 1872, he suggested the importance of raising \$50,000 for an endowment of the institute. The suggestion was received with favor, and it was voted that it was expedient to raise such a sum for this purpose. At the meeting of the Society in the following year the matter was again presented, and a committee was appointed for the purpose of bringing the matter before the trustees of Colby. This was done, and the Colby trustees referred the matter to a committee. April 4, 1874, Hon. Abner Coburn, chairman of the board of trustees, addressed a letter to Dr. Hanson, principal of the institute, offering to give \$50,000 to the institute as an endowment provided \$50,000 more should be raised to endow two other institutions of similar character, one in the eastern part of the State, and the other in the western, and that at least \$40,000 of the amount subscribed by him should be set apart and kept as a permanent fund, the interest only to be used annually forever.

This offer was accepted by the trustees of Colby University. Hebron and Houlton academies were selected as the other two institutions to be benefited by the move-

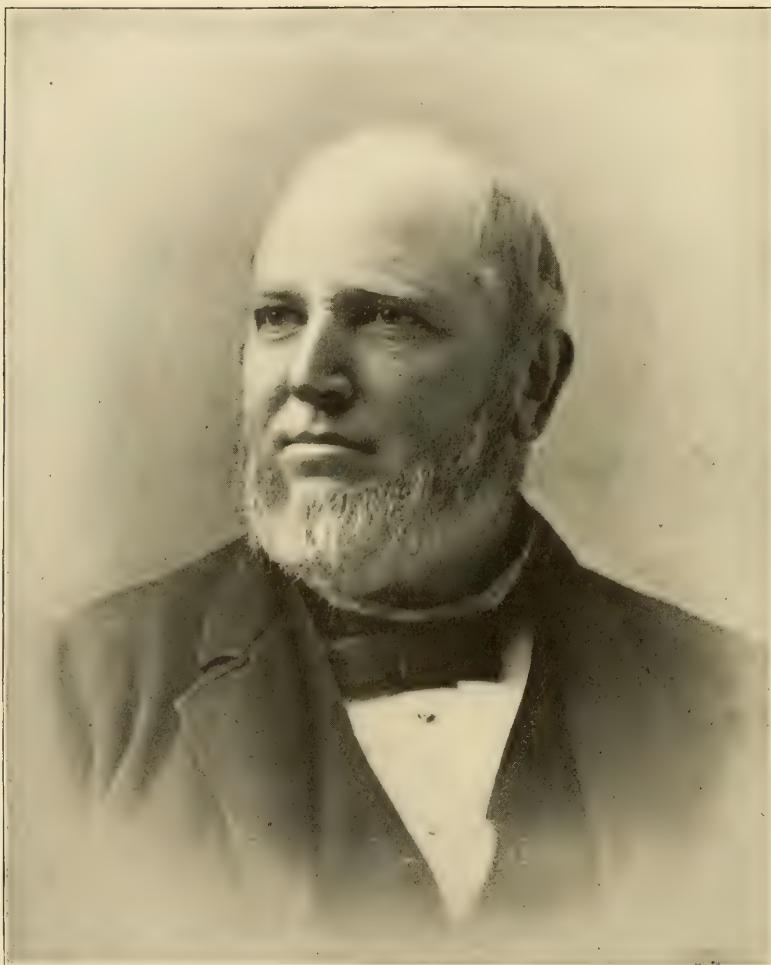
ment, and Rev. A. R. Crane, then pastor of the Baptist church in Hallowell, was appointed financial agent to raise the money required to meet Governor Coburn's offer.

At the annual meeting of the trustees of Colby, in June, 1877, a plan for the re-organization of the three academies, devised by Dr. Champlin, was adopted, and the Waterville Classical Institute and Hebron and Houlton Academies were affiliated with Colby University. Of the three academies Hebron was the oldest. The facts with reference to its beginnings have already been presented. A principal's home was erected in 1829. During the agitation with reference to the establishment of a theological institution in Maine, in 1837, the superintending committee was authorized to correspond with the board of the Baptist Theological Association with reference to the establishment of such an institution in connection with Hebron Academy; but Thomaston was finally selected as the location of the new theological school. In 1845, it was decided to erect a new building for the academy. This was done, and the building was ready for occupancy in the fall term of 1847.

In a quiet way the academy thus far had carried on its work. It had been served by faithful teachers, and among its graduates were men who had won distinction in the various walks of life. Familiar names among the principals from 1847 are those of George G. Fairbanks, A. K. P. Small, Mark H. Dunnell, Charles J. Prescott, Joseph F. Elder, A. C. Herrick, and John F. Moody;¹ while among Hebron students are found the names of Seba Smith, Henry Bond, Adam Wilson, Elijah Hamlin, John B. Brown, St. John Smith, Henry B. Smith, William Pitt Fessenden, Hannibal Hamlin, John D. Long and Eugene Hale.

But a new era in the history of the institution opened with the movement in 1874 to endow three preparatory schools to be affiliated with Colby University. The real

¹ A full list of the preceptors at Hebron, prepared by Judge Bonney, is given in the Hebron Semester for November, 1891.



B. F. STURTEVANT.

estate of Hebron Academy at that time consisted of about fifteen acres of land, on which was located an academy building of brick, with two recitation rooms, without desks, and two other small rooms, 8 x 12. There were also on the grounds a chapel, erected in 1867, and a boarding house, erected in 1827, the whole property having an estimated value of not more than \$5,000.

Dr. Crane, in his endowment effort, secured about \$40,000 of the amount required to meet Governor Coburn's conditional offer. On account of a period of financial stringency in the country, however, the completion of the undertaking was delayed. At length brighter days dawned. In 1882, a committee, consisting of President Pepper, Rev. A. R. Crane and Judge Bonney, was appointed by the trustees of the college to raise the amount necessary in order to complete the endowment subscription. Subsequently Dr. Ricker was added to the committee. A generous gift from Hon. E. C. Fitz of Boston was an encouragement to the committee, and the full amount was now soon obtained.¹

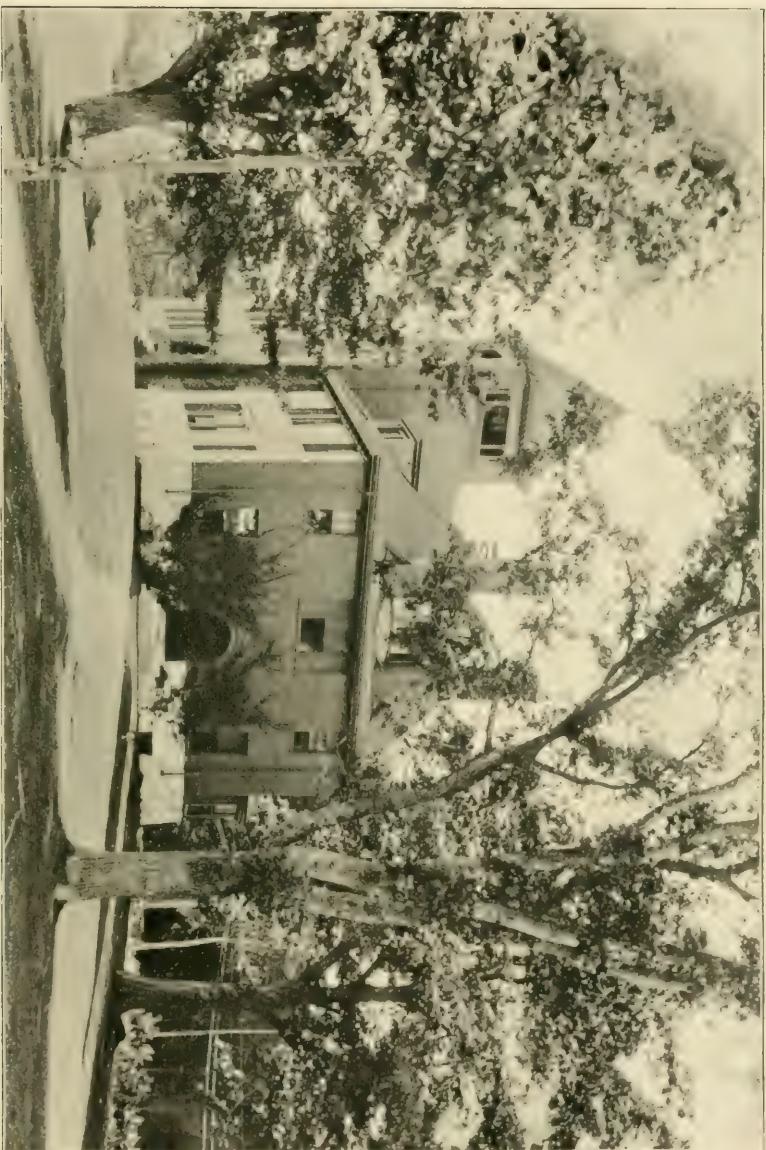
In 1885, Mr. W. E. Sargent became principal of the academy, another gift, but a gift whose value cannot be estimated. It was soon evident that larger accommodations must be provided for the increasing number of students. Mr. Sargent presented the needs of a new academy building to the trustees of Colby at their annual meeting in 1886. Soon after, Mr. B. F. Sturtevant of Jamaica Plain, Mass., who as a member of the board heard Mr. Sargent's plea and was deeply impressed by it, shortly after offered to give the academy \$10,000 toward the erection of a new building provided the friends of the academy would raise \$30,000 in addition. Rev. C. M. Emery was appointed financial agent of the academy

¹ In 1875, while Dr. Crane was soliciting subscriptions to the academy endowment fund, he interviewed, among others, David Anderson and his wife, Nancy Anderson, of Livermore Falls. As a result of that interview wills were made by which the entire property of Mr. and Mrs. Anderson should go to Hebron Academy. If the property amounted to less than \$10,000 at the death of the survivor, it was to accumulate until that amount was reached. Mrs. Anderson died in 1883, and David Anderson Sept. 20, 1885. In 1890, the academy received the \$10,000, now known as the Anderson Fund.

and commenced his work in April, 1887. In this effort Mr. Emery had the untiring assistance of Hon. Percival Bonney of Portland, a graduate of Hebron, and enthusiastically devoted to all its interests. In an address before the Boston Social Union in 1889, Judge Bonney presented the claims of Hebron in a forceful address. About \$15,000 were then needed to meet Mr. Sturtevant's conditional offer. That sum and more was secured. Including Mr. Sturtevant's \$10,000, the total amount of cash actually paid in was about \$48,000. Additional land for the academy was acquired by purchase, and also about four acres were donated by Mr. Edward S. Dunham, a member of the board of trustees. An academy building, since known as Sturtevant Hall, was erected at a cost of about \$30,000. A house for the principal was also erected at a cost of about \$5,000. A swamp in front of the academy building was drained, the grounds graded, and a system of sewerage was established at a cost of about \$4,000. At the same time an appropriation of \$1,500 was made to the Baptist church in Hebron, to aid in the enlargement of the church edifice, the academy to have the free use of the same for public purposes. After meeting these various expenditures, the academy had \$5,000 remaining, which was added to the Hebron endowment fund in the hands of the college.

Later, by the will of Dea. Josiah W. Cook of Cambridge, Mass., upwards of \$41,000 came to Hebron Academy, a part of which was used to reimburse the college for advances made on income account, about \$19,000 were added to the Hebron endowment fund, and the rest was used in removing and remodeling the old chapel so as to give the academy a gymnasium. Later a part of this building was devoted to dormitory purposes for boys.

Sturtevant Hall was dedicated June 23, 1891. Judge Bonney, president of the board of trustees, presided. Rev. A. K. P. Small, D. D., of Portland, a former principal of the academy, delivered an address in the new assembly hall, vindicating for the academy its place in our system



STURTEVANT HALL, HEBRON ACADEMY.

of education and closing with these impressive words : "I have glanced at the catalogue of 1850,—faded reminder of my first acquaintance here. Of that entire board of trustees and examining committee one name alone represents a living one on earth ; he retired from service in a western State. The name of my brother Richardson¹ represents the only living one associated with me on the board of instruction. Of those one hundred students and the honored citizens who then frequented these rural paths, how large a proportion have graduated from earth. Of the heads of families in all these dwellings scarcely one remains." The prayer of dedication was offered by Rev. Sumner Estes of Sanford. At a meeting in the afternoon there were addresses by Hon. George B. Barrows of Fryeburg, a grandson of Dea. William Barrows, Rev. L. S. Tripp, Hon. George F. Emery, Hon. Mark H. Dunnell, Principal J. F. Moody, Principal Geo. C. Purington, President A. W. Small of Colby, Rev. Joseph Ricker, D. D., and Principal W. E. Sargent. In connection with these addresses, Harry E. Hamilton, of the graduating class, delivered his graduating oration on "The Great Debt we Owe to Hebron Academy," and the exercises were closed with the singing of a hymn written for the occasion by Rev. S. F. Smith, D. D., the author of "My country, 'tis of thee."

When the Hebron church was securing funds for the improvements in its edifice made in 1892, Miss Sarah B. Barrows, a missionary in Burma, sent a gift of \$100 in memory of her father and mother, Rev. and Mrs. Allen Barrows, who were at one time members of this church. At Judge Bonney's suggestion this was made a student's pew fund, the income to be paid to the church in aid of its work. This fund has been increased from time to time and now amounts to about \$600.

By the will of Mrs. W. E. Wording of Grand Forks, North Dakota, who died in Boston, Jan. 24, 1890, there

¹ Rev. S. D. Richardson, who died in Portland, March 20, 1904.

came at length \$5,000 to the academy, and by the will of Mrs. Ruth H. Roberts of Rollinsford, N. H., who died Feb. 5, 1901, a legacy of \$2,000 came to the academy, to be known as the Hiram R. and Ruth Roberts Scholarship Fund, the income to be used for needy students.

Mr. B. F. Sturtevant of Jamaica Plain, Mass., died before the completion of Sturtevant Hall. In 1898 his widow, Mrs. Phebe R. Sturtevant, who had taken a deep interest in the work of the academy, visiting it from time to time, made known her purpose to erect at Hebron a dormitory for girls. Plans were prepared in accordance with her suggestion, and the work of construction was soon commenced, Mrs. Sturtevant's only requirement being that the work should be done in the most thorough, substantial manner. The building was completed in the summer of 1900, and with its furnishings cost about \$84,000. It is one of the best edifices of its kind in New England. The dedication occurred June 23, 1900, and the dedicatory address was by Mrs. Sturtevant's pastor, Rev. Howard B. Grose of Jamaica Plain, Mass. The keys of the building, in Mrs. Sturtevant's behalf, were presented to Principal Sargent by Mrs. Sturtevant's son-in-law, Mr. E. N. Foss. Mr. Sargent made a fitting response. The other speakers were Miss Ella B. Russell, of the graduating class, Mr. W. W. Stetson, State superintendent of schools, Rev. G. M. P. King, D. D., Miss Anna Barrows, a great granddaughter of Dea. William Barrows, Rev. H. S. Burrage, D. D., President Nathaniel Butler of Colby College, Miss Grace Mathews, dean of the Women's College of Colby, and Congressman Littlefield.

Mrs. Sturtevant continued to manifest a deep interest in the academy, and when she died, April 17, 1903, she bequeathed to the institution the munificent sum of \$150,000.¹ Hebron Academy, therefore, is now the best

¹ In the Hebron Semester for March, 1904, Principal Sargent pays a beautiful tribute to Mrs. Sturtevant's memory. In it he says: "Some say Sturtevant Home is her monument. As I knew her, I do not think she so regarded it. It was a part, an essential part. Her remarkable gift of \$150,000 in her will is her best testimony that she had a very clear vision of her monument, and that a school equipped and endowed."



MRS. PHEBE R. STURTEVANT.



STURTEVANT HOME, HEBRON ACADEMY.

endowed of our four Baptist academies in Maine. It has had an honorable history for one hundred years. Worthily that history was celebrated June 16, 1904, when an oration was delivered by Hon. John D. Long. Other speakers emphasized the value of such an institution among the Oxford hills, and paid a just tribute of praise to the present principal of the academy, Mr. W. E. Sargent. The academy enters upon a new century of service better equipped than at any other period in its history, and with financial resources ample for its present needs.

COBURN CLASSICAL INSTITUTE.

The institute was founded in 1829, and was then known, and for many years afterward, as Waterville Academy. Dr. Chaplin, who early saw the necessity of such a school as a preparatory school for the college, solicited funds for the erection of a building, and the land on which it stood was the gift of Hon. Timothy Boutelle. The first principal of the academy was Mr. Henry W. Paine, then a senior in the college and eighteen years old, afterwards one of the leading members of the Boston bar. The academy was opened in August, 1829. Mr. Paine held the principalship only a few months, and was succeeded by Mr. Robert W. Wood, who conducted the school during the remainder of the year. He was followed by Mr. George I. Chace, a graduate of Brown University in 1830. His term of service was only nine months, as he was recalled to Brown, where he served the college as professor for many years, and for a while he was acting president. In August, 1831, Mr. Henry Paine, a graduate of Waterville College, class of 1823, became principal, and remained in the position five years. A catalogue for the year 1834 shows that there were connected with the academy in that year 205 students, of whom 37 in the second term were pursuing the classical course.

Among those who followed Mr. Paine in the principalship were —— Freeman, Moses Burbank, Lorenzo B. Allen, Charles R. Train and Nathaniel G. Rogers, a nephew of

Hon. Timothy Boutelle. Mr. Allen, who was an excellent classical scholar, afterward entered upon the work of the Christian ministry in Maine, removed to the West and was president of Burlington University, at Burlington, Iowa. Mr. Train, a graduate of Brown University, was a son of Rev. Arthur Train of Framingham, Mass., and became a prominent lawyer in Boston and attorney-general of Massachusetts. Lack of financial resources and consequent frequent changes in the principalship proved disastrous, and in 1839 the academy was closed, and so remained for two years. But the importance of the academy to the college became only the more evident in this time. In 1841, the academy was re-opened, and Mr. Charles H. Wheeler, then a student in the college, was made principal.

In the following winter, Feb. 12, 1842, an act of incorporation was obtained from the Legislature, and Samuel Plaisted, Stephen Stark, Zebulon Sanger, Edwin Noyes, Harrison A. Smith, David Garland, Amasa Dingley, Johnson Williams, Stephen Thayer, and Samuel Taylor were made a board of trustees, to "take and hold by gift, grant or otherwise, any real or personal estate, the annual income of which shall not exceed fifteen hundred dollars . . . for the purpose of promoting piety and morality, and for the instruction of youth in such languages, arts and sciences as the said trustees may direct."

In the latter part of 1842, Nathaniel Butler, a graduate of the college, class of 1842, was principal of the academy. But in the fall of 1843, the services of James H. Hanson were secured. A graduate of Waterville College, class of 1842, he had taught three terms in the town of Hampden, and was ready for just such an enterprise as now offered. The school opened with five students, but by "his exact scholarship, his rare administrative ability, his ever burning enthusiasm and prodigious capacity for hard work," Mr. Hanson soon made "this feeble, languishing school" "into a large and prosperous seminary,"¹ though there

¹ Address of William Mathews, LL. D., at the Semi-Centennial of Coburn Classical Institute.



WATERVILLE CLASSICAL INSTITUTE.

were many discouragements. The number of students steadily increased, additional instructors were secured, but the remuneration was wholly inadequate, and there was no money for expenditure in repairs and improvements except what was furnished by the principal from his own scanty income. In the spring of 1854, having carried his heavy burden of care and responsibility twelve years, Mr. Hanson resigned, and accepted the principalship of the High School in Eastport.

Mr. George B. Gow, a graduate of the college, class of 1852, who had been associated with Mr. Hanson in the work of the school, became his successor, and remained until the summer of 1855. Mr. James T. Bradbury, a graduate of the college, class of 1855, held the principalship until the winter of 1857, when he was succeeded by Mr. Isaac S. Hamblen, who entered upon his duties while in his senior year in the college, and retained the principalship until the spring term of 1861. This was a period of prosperity. Mr. Hamblen possessed qualities of head and heart that admirably qualified him for the position. The students loved him. The average attendance during his principalship was 218, and 49 students were prepared by him for college; but Mr. Hamblen's health became impaired by his untiring labors, and he was at length compelled to resign, greatly to the regret of Dr. Champlin and others interested in the welfare of the academy.

Several graduates of the college, Ransom Norton, Randall E. Jones, John W. Lamb and Augustus D. Small, carried the academy through the eventful years of the Civil War. But with the return of peace, and inspired by the new conditions at the college because of its increased financial resources, Dr. Champlin turned his attention anew to the academy, which in its prosperous days had furnished so many students for the college. Mr. Hanson had removed from Eastport to Portland, where he became principal of the High School. For two years he had been at the head of a private school for boys. Very naturally Dr. Champlin attempted to secure Mr. Hanson's services

as principal of the academy, and in this he was successful. Mr. Hanson returned to Waterville, bringing "with him all the prestige of his former success as principal of the academy, all his old energy, fidelity and almost unparalleled power of endurance, together with still greater accumulations of learning and experience and a new and wider fame as the author of most valuable and extensively used commentaries of the Latin text-books of the college preparatory course."¹

The real estate of the academy was held by the college. The surviving trustees of the academy now made over their trusts to the college, and the Waterville Academy became the Waterville Classical Institute. Students in increasing numbers entered the institute. The attendance in 1865-6 was 272, the largest number connected with the school in any year in its history thus far, except in 1852-3, when the number was 308. In 1869, the young ladies' collegiate department was added, and an act of the Legislature was obtained authorizing the institute to "prescribe a course of study for young ladies equivalent to that of any female college in New England," and to "confer upon all who shall satisfactorily complete such course the collegiate honors and degrees that are generally granted by female colleges." In accordance with this authorization a three years' course of study was arranged, which was extended in the following year to four years, and upon those who completed the course the degree of Baccalaureate of Letters was conferred.

From year to year the number of students in the college preparatory classes increased. But the building in which the work of the institute was performed was wholly inadequate for the uses of the enlarged body of students. There was need also of an endowment in order to meet the increasing expenses of the institute. The endowment came with ex-Governor Coburn's munificent gift of \$50,000, and a suitable building was erected in 1883 by the same generous giver, in memory of Stephen Coburn

¹ Rev. George B. Gow, D. D., semi-centennial address.



COBURN CLASSICAL INSTITUTE, WATERVILLE.

and Charles M. Coburn, the donor's brother and nephew. In 1888, the name of the Waterville Classical Institute was changed to the Coburn Classical Institute, in recognition of these large benefactions.

Though Dr. Hanson's burdens were somewhat lightened in the new order of things at the institute, he still carried heavy burdens, "working more hours than most younger men would have found possible, meeting his classes in his own study when too weak to meet them in the class room, and in his chamber when too weak for that. He wanted to die in the harness."¹ And he did. Only three days separated his school work and the close of his life here. He died April 24, 1894, aged seventy-seven years.

Mr. Franklin W. Johnson, a graduate of Colby, class of 1891, was made Dr. Hanson's successor, and under his efficient management the institute has continued in its career of enlarged usefulness. In 1896, in consequence of the success of the opening of the college to women, the ladies' collegiate department was discontinued. Until 1901 the institute remained under the control of the trustees of the college, but in 1901, by an act of the Legislature, the affairs of the institute were placed under the care of a separate board.

The seventy-fifth anniversary of the institute was fittingly celebrated June 24, 1904. An oration was delivered by Leslie C. Cornish, Esq., class of 1871. This was followed with a poem by Miss Louise H. Coburn, class of 1873; historical reminiscences by Dr. William Mathews, class of 1831, and a history of the institute by Edwin C. Whittemore, D. D., class of 1875.

RICKER CLASSICAL INSTITUTE.

Ricker Classical Institute was incorporated as Houlton Academy in 1847. July 30, 1847, the Legislature of Maine conveyed to the trustees of the academy one-half township of land (14, Range 3), on condition that a suitable building should be erected and a school established

¹ President B. L. Whitman in an address at Dr. Hanson's funeral.

before October, 1849. Land was purchased and a building erected in 1848, and the school was opened in the fall of the same year, with Mr. Milton Welch as principal. The second story of the school building was used as a court room until the present court house was built. In August, 1868, steps were taken with reference to the erection of a building better adapted to the growing needs of the school, and this new building was completed in 1870, at a cost of about \$6,500. A course of study for three years was then established.

In the prosecution of his work as secretary of the Maine Baptist Missionary Convention, Rev. Joseph Ricker, D. D., visited Houlton for the first time in March, 1872. On the day he left Bangor a severe snow storm set in, and by the time the train reached Danforth, eighty-nine miles from Bangor, the road was blocked and it was impossible to proceed further. At Danforth he met Judge Dickerson of Belfast, who was returning from a session of the Supreme Court in Houlton, and, like Dr. Ricker, was unable to proceed on his journey on account of the storm. Judge Dickerson was an old college friend of Dr. Ricker, and in their conversation while thus detained Judge Dickerson referred to Houlton Academy, which was without endowment and poorly equipped for its work, and suggested that it might be made one of Colby's preparatory schools. Judge Dickerson said that while in Houlton he talked concerning the matter with Rev. Charles G. Porter, pastor of the Baptist church, and Mr. Porter had assured him that the trustees of the academy would transfer its property to Colby University if the Baptists of Maine would give it an endowment of \$25,000.

After his arrival in Houlton, Dr. Ricker called upon J. C. Madigan, Esq., president of the board of trustees of Houlton Academy, and the matter was still further considered. Terms of agreement in reference to the transfer were drawn up, and a memorandum made of various points that became a basis of subsequent negotiations. Dr. Ricker later presented the matter to the trustees of



WORDING HALL, RICKER CLASSICAL INSTITUTE, HOULTON.

Colby, and having impressed his colleagues on the board with the desirability of making Houlton Academy one of the preparatory schools of the college, he secured the appointment of a committee to proceed to Houlton for further negotiations. These at length were brought to a successful termination, and Houlton Academy came under the control of the Baptists of Maine.

From 1875 to 1885 the academy had been under the intelligent supervision of Mr. W. S. Knowlton. In this time the academy building was repaired, and there was a growing interest in the institution. In the autumn of 1885, Mr. A. M. Thomas became principal. Under his leadership the institute rapidly took its place as the leading educational force in Aroostook County.

Dr. Ricker's interest in Houlton Academy did not end with the transfer of the property. He saw the possibilities of the academy as an educational influence in the northeastern part of the State. To devise large things for it, with these possibilities in view, was with him a pressing duty. He gave five thousand dollars toward its endowment. He also contributed liberally for the purchase of land adjacent to the academy lot, and needed for its purposes. Such deep, abiding interest in the institution was deemed worthy of recognition by the trustees of Colby, and in 1887 they asked the Legislature of the State to change the name of Houlton Academy to Ricker Classical Institute. This was done in January, 1888.

Dr. Ricker interested others also in the academy, among them Mrs. Catherine L. Wording of Grand Forks, North Dakota, and Mrs. Wording gave to the trustees of the college \$30,000, to be expended in the erection of a new academy building. This building, known as Wording Hall,¹ was completed in the summer of 1888. In order to furnish a site for the new edifice the former academy building was removed.

¹ The building Mrs. Wording made a memorial of her late husband, Hon. W. E. Wording, who died in Fargo, No. Dakota, Jan. 22, 1886. He was a native of Castine, Me., and was graduated at Waterville College in 1836. For awhile he was engaged in teaching,

Mrs. Wording was present at the dedication of the building, which occurred on June 28, 1888. Mr. Moses Giddings of Bangor, chairman of the building committee, presented the keys of the building to the principal of the institute, Mr. A. M. Thomas, who became principal of the academy in 1885. The dedicatory address was delivered by President Pepper of Colby University, who considered "The Aim of our Educational System and the Place of the Academy in the Accomplishment of this Aim."

In 1868 the Legislature of Maine appropriated \$2,000 in aid of Houlton Academy, and the money was deposited with the State treasurer as a trust fund. Since that time the academy has received from the treasurer \$120 annually as the income of this fund.

Principal Thomas resigned his position as the head of the institute in 1901. Under his leadership the school had greatly prospered, and his resignation was the occasion of great regret on the part of the students and friends of the institute. He was succeeded by Mr. J. O. Wellman, Colby, class of 1898. Under his direction the institute has continued to prosper, and is exerting a strong educational influence throughout Aroostook County.

HIGGINS CLASSICAL INSTITUTE.

At the meeting of the Penobscot Association held in Etna, Sept. 9 and 10, 1835, this resolution was adopted: "That an academy of a high character ought to be established in this county under the patronage of this association, and that a committee be appointed for that purpose." The appointment of a committee was made, and the committee was requested to report to the association at its next annual meeting. Several meetings were held by this

then he studied law and went west. For successive terms he was judge of probate for the county of Racine, Wis. During the Civil War he was made United States Tax Commissioner in South Carolina. He never forgot the struggles through which he passed in obtaining an education, especially in his preparatory course, and it was on this account, doubtless, that Mrs. Wording was largely influenced in the erection of this memorial of her husband.



MRS. CATHERINE L. WORDING.

committee, the first at Levant, March 11, 1836, at which it was decided to send a circular letter to the several towns within the limits of the association, making such inquiries as the price and facilities for student board, cost of building materials, and the amount of aid which might be afforded to the academy. After the answers to these inquiries were received, other meetings were held, and June 21, 1836, after much deliberation with reference to these replies, it was decided to locate the academy in Charleston, "near the Baptist meeting-house." Mr. N. G. Norcross of Bangor offered a site for the proposed academy, and with friends of the enterprise in Charleston added a subscription of \$3,500. The erection of an academy building, 48 feet by 34, and two stories in height, was commenced, with the expectation that it would be completed by May, 1837. At the meeting of the Penobscot Association in Dexter, Sept. 13, 14 and 15, 1836, a board of trustees was appointed, consisting of one member from each church in the association, and Rev. O. Briggs was appointed an agent to solicit financial aid. An act of incorporation was secured. At the meeting of the association in Hampden, Sept. 20 and 21, 1837, the trustees reported the completion of the academy building. A debt of about \$1,000 had been contracted in its erection, and this proved a troublesome burden by reason of the general financial depression in the country at that time. "You have promised a school of high order," said the trustees in their report to the association in 1837, "and to do this a personal interest should be felt by every member of the churches in the association; it should be relieved from all pecuniary embarrassment at once. An ample and well-selected school apparatus is now wanted, is indispensable, and it is hoped that means will be provided to obtain it without delay."

At that time the movement with reference to the establishment of a Baptist Theological Institution in Maine was in progress, and the following resolution was adopted: "That should the Maine Baptist Theological Association

be disposed to make Charleston the place of location for their theological school, we would, with the assent of the Penobscot Association, surrender to their use and purpose our charter and rights under it, upon condition that an academy school of a high order shall be sustained, not sectarian in the instruction, but open to all classes and denominations on like terms and conditions; provided also it can be done consistently with our charter." It appears that this invitation was accepted, and the theological school for a short time was in session at Charleston, but the school was soon transferred to Thomaston for reasons regarded as forceful by all the friends of the enterprise.¹

The academy at Charleston was opened in the fall of 1837, with about seventy-five scholars and Samuel Silsbee as principal. He was followed a year later by Elisha M. Thurston, a graduate of Waterville College, class of 1838. Mr. Thurston served the academy as principal six years, and with entire satisfaction to the friends of the academy. Students came in gratifying numbers from the surrounding country, and even from a distance. Among the teachers who followed Mr. Thurston were the late Hon. A. H. Briggs of Boston, Samuel L. Caldwell, afterward president of Vassar College, and Prof. Calvin Bickford.

But a debt, which, though not large, was exceedingly burdensome and troublesome, hung over the institution. Apparently it only lacked relief from this burden and adequate financial resources in order to meet the high expec-

¹Rev. T. B. Robinson, in a discourse delivered at the semi-centennial of Penobscot Association, at Charleston, Sept. 5, 1876, referred to a resolution adopted by the association in 1838, in which reference was made to "the encouraging prospects of the Theological Institution, now commenced in this State," and adds: "It had been in operation, in connection with the academy, under the leadership of Prof. Calvin Newton, late of Waterville College. But its trustees had decided to locate it permanently at Thomaston, as that was easier of access, and surrounded by wealthy churches, and it was removed there late that fall." In the Minutes for 1838, Rev. C. Newton is reported as connected with the church in Charleston, and in the abstract of the Charleston letter to the association we have the statement, "Destitute of a pastor, but are seeking one—have been supplied from the Theological Institution." It should be added, also, that Rev. T. B. Robinson was at the time pastor of the Baptist church in Levant, and was present at the meeting of the association in 1838.

tation of its founders. But the money did not come, the institution languished, and at length it lost its influence and ceased to exist.

Rev. John H. Higgins in his boyhood was a student in the academy. After a successful business career in New York he returned to Maine in 1874, and made for himself a home in Charleston. During his residence in New York he was converted, and on his return to Maine he brought with him an earnest purpose to be helpful to the religious interest of the community and of the surrounding towns. He possessed in a marked degree an evangelistic spirit and loved to preach the gospel of the grace of God in Jesus Christ. Recalling his own school life at Charleston, he was impressed with the importance of reviving the academy and of bringing to it the bright boys and girls of Piscataquis and Penobscot Counties. He accordingly bought the academy property, and for quite a number of years he maintained a school in the old academy building, under the instruction of Mr. and Mrs. William Rideout, who opened the academy in 1881 with sixteen pupils. Mr. Rideout was a popular teacher, and Mrs. Rideout, a graduate of the Farmington Normal School, had been preceptress of the Maine Central Institute and head of its normal department. By their united efforts the work of the academy was brought to such a degree of efficiency as to receive merited patronage. In 1888 and 1889 Mr. Higgins made known to the trustees of Colby University his desire that the academy might become one of Colby's preparatory schools, and in 1890 he made an offer to convey to the college the old academy building and the land on which it stood, and to place in the hands of the treasurer of the college as an endowment of the academy \$25,000, provided that within ten years thereafter the college would secure from outside sources an equal amount for the construction of a suitable academy building, and of this amount Mr. Higgins offered to give \$5,000. At the same time Mr. H. H. Norcross of Somerville, Mass., a native of Charleston, and deeply interested in the welfare

of the town and the academy, offered to deed to the college a half dozen acres of land regarded as a better location for the academy. The college accepted Mr. Higgins, generous offer,¹ also that of Mr. Norcross, and made an appropriation of \$1,000 to be used in removing and repairing the old academy building. The name Higgins Classical Institute was given to the institution in recognition of Mr. Higgins' generous gift.

A charter for the institution was obtained from the Legislature in 1891. In August of that year, Hon. Percival Bonney and Mr. Arad Thompson, a committee of the board of trustees of Colby University, visited Charleston. "A glance at the real estate proposed to be conveyed to the college," writes Judge Bonney, "convinced us at once that neither the lot upon which the academy building then stood, nor the Norcross lot, was suitable for the location of school buildings. Upon examining the adjacent lands, we advised Mr. Higgins to purchase what was known as the Tibbets farm, which adjoined the lot upon which the academy then stood, and was directly across the street from the Norcross lot."

This was done at a cost of \$3,000, which sum was deducted from the \$25,000 which Mr. Higgins had proposed to deposit with the treasurer of the college as an endowment of the institute. The old academy building was at once removed to its new location, and put in condition for use.

The institute was opened in the spring of 1891, under the principalship of Mr. C. C. Richardson, Colby, 1887. Associated with him were Mr. and Mrs. Rideout, who for ten years had stood at the head of Charleston Academy, preparing the way for the new order of things now instituted. Dr. Dunn visited Charleston soon after the close of the first term of the Higgins Classical Institute in May, 1891, and wrote: "Its location is unsurpassed. It stands at the brow of a hill, overlooking a wide extent of most

¹The \$25,000 was given by Rev. J. H. Higgins, Fanny E. Perley Higgins, Emma L. Perley Higgins, Mr. A. H. Higgins and H. H. Norcross.



HIGGINS CLASSICAL INSTITUTE, CHARLESTON.

beautiful country. Standing at the front entrance, looking toward the south, one can see the fertile farms of several townships, and in the distance can be seen plainly the blue hills of Hancock County, while yet farther on may be descried the mountains of Mt. Desert. No grander outlook can be found from any point in this grand old State."

Soon after the institution was opened, Mr. H. L. Tibbets of Lowell, Mass., a native of Charleston, gave the institute \$1,700 for library purposes. Of this amount \$700 was expended in the purchase of books, and the remaining \$1,000 was held as a fund, the income to be used for the support of the library. Later Mr. D. S. Humphrey of Charleston, treasurer of the institute, contributed \$200 to establish a fund, the income of which should be devoted to prizes for excellence in public reading and speaking.

In 1896, Mr. Richardson was succeeded in the principalship by Mr. H. W. Foss, and with him came an entire new corps of instructors. The number of students continued to increase. In 1902-3 new buildings were erected for the institute. The principal building is of brick, and is a handsome, well-arranged structure, in every way adapted to its use. It contains a chapel, convenient and well-equipped class rooms, society rooms, chemical laboratories and a library room. The basement is devoted to a model school. The new dormitory is for both sexes, and is provided with the various modern conveniences, having bath rooms, liberally supplied with hot and cold water, is heated by steam and lighted with acetylene gas throughout. The kitchen and laundries are provided with the latest labor-saving devices. The expense of erecting these buildings was borne for the most part by Rev. J. H. Higgins and his brother, Mr. Hamilton Higgins of New York.

The institute, in its new home, was opened in September, 1903, with an enrollment of students about double that of the first year of its affiliation with Colby College. Mr. Foss, who had so successfully conducted the affairs

of the institute hitherto, had retired at the close of the preceding term, and was succeeded by Mr. A. M. Thomas, so long connected with the Ricker Classical Institute at Houlton.

As yet the trustees of Colby have not deemed it wise to attempt to meet the conditions which were accepted when the institute became affiliated with the college. Other financial obligations seemed to require attention first. It is to be hoped, however, that the favorable opportunity for securing the needed funds will appear at an early day.

CHAPTER XXVII.

THE CHURCHES FROM THE CLOSE OF THE CIVIL WAR.

With the close of the Civil War the Baptist churches in Maine entered upon a new period of activity and development. The reports for 1866 showed that the number of baptisms for the year following the close of the war (704) was the largest of any year following the great revival of 1858, but this number was not again reached until 1874, when 774 baptisms were reported. The membership of the churches in 1866 was 19,870. This was the year of the great fire in Portland, which occurred on July 4th. In that disastrous conflagration the First Baptist church lost its house of worship, the homes of more than ninety families connected with the church and congregation were destroyed, and some of the members were obliged to seek homes elsewhere. Under the leadership of the pastor, Rev. W. H. Shailer, D. D., the church, liberally aided by other churches in and without the State, entered upon the erection of a new house of worship. The fellowship of the churches at the time of this loss is illustrated in the action taken Sept. 6, 1866, by the Saco River Association. "Resolved, That in view of the very serious loss sustained by the First Baptist church in Portland by the late desolating fire, in which their pastor very largely shares, we tender them our most hearty sympathy, and recommend that all our churches be requested to take up a collection as soon as convenient, to aid the church in erecting for themselves another house of worship, and that it be sent forthwith to Dr. Shailer, chairman of the committee for raising funds.

At Augusta, another important point in the State, Dr. Ricker was endeavoring to place the church on a solid

foundation. For various reasons the Baptist cause at the capital had languished, and there was need of wise, vigorous leadership. This was found in Dr. Ricker, whose efforts, both in Augusta and elsewhere, resulted in the rebuilding of the church's house of worship. At Houlton a Baptist church had been organized in 1863, and Jan. 31, 1867, a house of worship was dedicated. Rev. C. G. Porter was now on this field doing missionary service, and laying the foundations of a strong, prosperous church.

The church in Lewiston, which was organized in 1847, but which now had a membership exceeded only by that of either of the churches in Portland, also felt the inspiration of the era of business prosperity that followed the Civil War and entered upon the erection of a new house of worship, which was dedicated May 17, 1870. The churches in Camden and Belfast were also of the number which, between 1865 and 1870, rebuilt their houses of worship.

January 16, 1871, Rev. Adam Wilson, D. D., died at his home in Waterville, aged seventy-seven years. For a long time he had been at the front in the general interests of the Baptists of Maine. He was the founder of the State denominational paper; he had served in the pastorate in Bangor, and other places; he had been active in the State missionary work of the denomination throughout his ministry; and in the discharge of his many public services he had had the confidence of his brethren in the largest possible degree. He closed his long and useful life honored and beloved as a faithful man of God.

At the semi-centennial of the Maine Baptist Missionary Convention, held at East Winthrop June 16, 17 and 18, 1874, Rev. F. T. Hazlewood of Bangor suggested the organization of a society for the aid of aged and needy clergymen of the Baptist denomination in Maine, and also of the widows and orphans of deceased Baptist ministers, and the following resolution which he offered was adopted: "Resolved, That a committee of three be appointed by the chair to report upon the subject in full



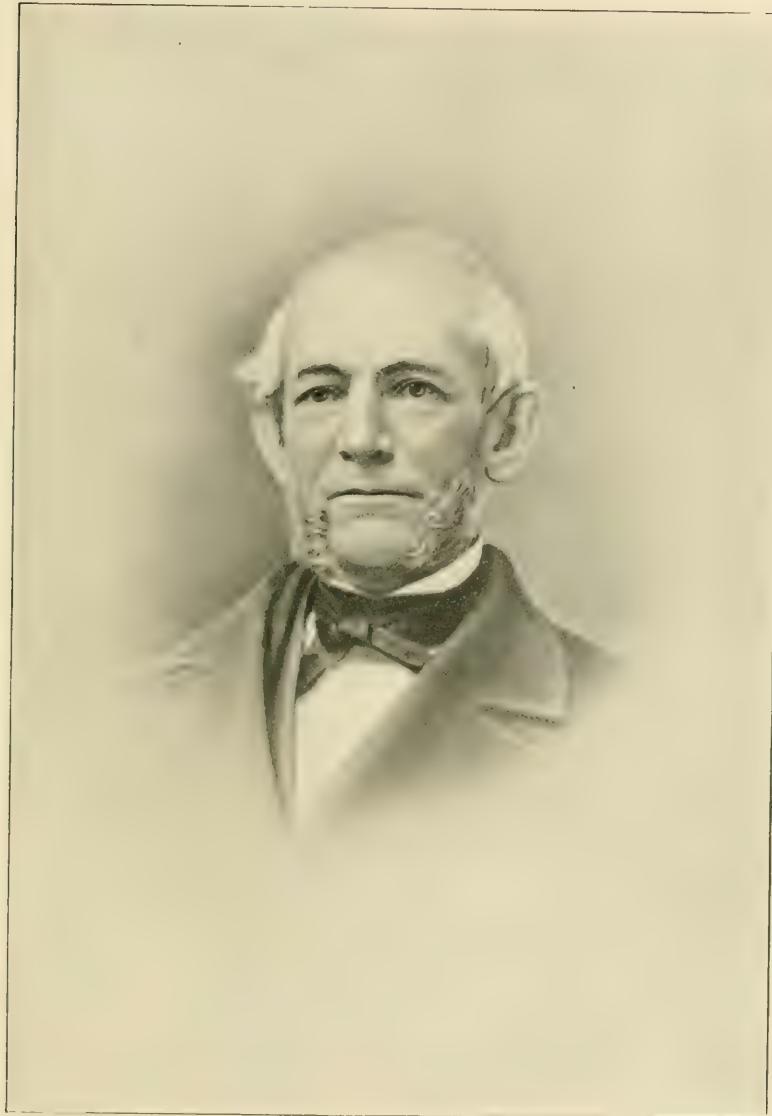
BAPTIST CHURCH, HOULTON.

at the next meeting of the Convention, with power to ask of the Legislature a charter for such a society." Such a committee was appointed, consisting of George F. Emery of Portland, E. Rowell of Hallowell, and Rev. A. V. Tilton of Augusta. In 1876, at the next meeting of the Convention, this committee reported progress. Rev. W. H. Shailer, D. D., of Portland, was added to the committee, and the committee was continued. At the meeting of the Convention, in 1876, Dr. Shailer, for this committee, reported the organization of the Maine Baptist Charitable Society, and it was voted that money which the Convention held in trust for the aid of needy Baptist ministers and the widows of such ministers be transferred to the treasurer of the Charitable Society. This money came to the Convention from a bequest by the late Byron Greenough of Portland. The Society was incorporated May 8, 1876, and held its first annual meeting in Hallowell, June 21, 1876, in connection with other Maine Baptist organizations. Rev. J. T. Champlin, D. D., was elected president; Hon. P. Bonney, vice president; Rev. H. S. Burrage, secretary; Dea. J. C. Phenix, treasurer, and Rev. W. H. Shailer, D. D., Rev. J. McWhinnie and George F. Emery, Esq., executive committee. The Cumberland Association, at its meeting in Lisbon Falls, Aug. 30, 1876, voted to transfer its indigent ministers' fund of \$626.50 to the Charitable Society, also the Kennebec Association made a like transfer of its fund of \$66.17, and the Charitable Society, at its annual meeting in 1877, after making appropriations to the amount of \$55, reported funds in hand to the amount of \$1,446.77. The Hancock Association, in 1877, transferred its widows' fund, amounting to \$90, to the Charitable Society. Thus organized and furnished with the beginnings of a fund the Maine Baptist Charitable Society entered upon its beneficent work. Its funds in October, 1903, amounted to \$4,275.06, and each year since its organization the Society has rendered a much needed service; but the suggestion has been made that those whom the Society seeks to aid could be reached

much more readily through the Maine Baptist Missionary Convention, and that by means of the Convention a deeper interest in the objects of the Society would be secured.

The semi-centennial of the Penobscot Association, at Charleston, Sept. 5, 1876, the centennial year of the nation's history, afforded an opportunity for a review of the work which had been accomplished in connection with the association during the preceding half century. Rev. T. B. Robinson, who had been pastor at Kenduskeag about thirty years, commencing his work there in 1835, delivered the historical discourse. He was the only person living who as a minister was present at the organization of the association. Dea. J. C. White of Bangor, treasurer of the association, presented a statement concerning the benevolent contributions of the churches in the association. For the first eighteen years there was contributed to foreign missions through Levi Morrill, treasurer for sixteen years, and Dea. John Hunting, treasurer for two years, \$2,410.86. Deacon White became treasurer in 1844, and endeavored to have all the benevolent funds of the churches in the association pass through his hands. During the thirty-two years from 1844 he had received for the American Baptist Missionary Union \$20,141.13, making a total of \$22,551.99 for foreign missions during the fifty years. During the preceding twenty-one years he had received for the Maine Baptist Missionary Convention \$18,977.54; during twelve years for Bible distribution upwards of \$1,300; during twelve years for home missions, upwards of \$1,190.73; and for ministerial education \$1,750, making, with \$7,500 which he believed had passed through other hands, an aggregate of upwards of \$50,000.

The Kennebec Association came to its semi-centennial in 1879. The session was held with the Baptist church at Norridgewock, Sept. 2, 1879. An historical discourse was delivered by Rev. W. H. Shailer, D. D., of Portland. This was one of the last of the public services performed by Dr. Shailer, who had closed his pastorate of the First Baptist church in Portland in August, 1877. He came to



WILLIAM H. SHAILER, D. D.

Portland in March, 1854. At once he identified himself with the various denominational interests in the city and State. He was editor and publisher of Zion's Advocate about sixteen years. For twenty-seven years he never failed to attend the meetings of the State Convention, and for several years he was its president. For twenty-five years he was a trustee of Colby College. In all matters pertaining to the denomination his judgment was sought, and there was no movement, religious or educational, in which the Baptists of Maine were interested during his residence in the State in which he did not have a conspicuous part. He was often called upon for service on public occasions, and always performed the task to which he was assigned with ability and dignity. He died in Portland, Feb. 23, 1881, and in October following, at the annual meeting of the Maine Baptist Missionary Convention at Skowhegan, his friend, Rev. A. K. Potter, D. D., of Springfield, Mass., paid a fitting tribute to his memory.

Another Maine pastor, Rev. R. C. Spaulding, who had served the denomination in the State even through a longer period than Dr. Shailer, died in Houlton, Sept. 1, 1880. He was one of the earlier students in Waterville College, but did not finish his course, and was ordained May 2, 1826, Dr. Chapin preaching the sermon. He served the churches in Levant and East Corinth, and in 1843 was sent by the Maine Baptist Missionary Society to Aroostook County. In 1844, he removed his family to Houlton, which henceforward was his home until his death. His labors, and also those of Mrs. Spaulding, were abundant and most successful, extending over a large extent of territory, and resulting in the organization of churches in not a few of the new, growing towns of the county. In pioneer work he took especial delight. With Bibles and tracts he made his way to the scattered settlements, called together the people in schoolhouses and log cabins, and preached the gospel with an earnestness and simplicity which made for it an entrance into many hearts.

Our churches in Aroostook County are as many monuments to his memory.

Another life, likewise devoted to the interests of the denomination in the State, but in a different sphere of action, came to a close when James T. Champlin, D. D., died at his home in Portland, March 15, 1882. He was ordained in Portland May 3, 1838, as pastor of the First Baptist church. Here he had a most successful pastorate, but a bronchial trouble compelled him in 1841 to abandon his pulpit labors, and he accepted a position as professor of ancient languages in Waterville College. Here his life-work was accomplished, a work heroically prosecuted, and which has secured for him a prominent place in our Maine educational history.

One by one those who had been active in church or educational work were passing away. Ex-Gov. Abner Coburn died Jan. 4, 1885, a few weeks before his eighty-second birthday. His father, Eleazer Coburn, was a native of Dracut, Mass., and came to Somerset County, Maine, in 1792, when fifteen years of age. Here he made for himself a home and an honorable name as a farmer and a land surveyor. On his mother's side Governor Coburn's ancestors were prominent in the early history of the State. His grandfather Weston guided Benedict Arnold's expedition through Maine on its way to Canada, and died in consequence of exposure on the way. His father was engaged in extensive lumber operations on the Kennebec, and the sons, Abner and Philander, were associated with him, under the firm name of E. Coburn & Sons. In 1845, the father died, and the firm of A. & P. Coburn was formed. For two score years nearly this firm enjoyed a reputation for business sagacity and integrity which was second to none in the State. The firm increased largely its land-holdings, at one time owning 450,000 acres in Maine and many thousand acres in the western States. The Coburns also became interested in some of our railroads in Maine, especially the Somerset & Kennebec, and subsequently the Portland & Kennebec and the Maine Central.



HON. ABNER COBURN.

Of the former and the latter Abner Coburn was president. He was elected a member of the Legislature in 1838, 1840 and in 1844. In 1855, he was a member of Gov. A. P. Morrill's council, and in 1857, of Governor Hamlin's council. In 1860, he was an elector on the Lincoln ticket. In 1862, he was elected governor of Maine, and faithfully he served the State in that strenuous period. Governor Coburn's large and increasing wealth gave him the means of contributing generously to many benevolent and educational institutions and to many private charities. Not a few of the Baptist churches in Maine found in him a generous helper, and for many years previous to his death he was a constant contributor to the work of the Maine Baptist Missionary Convention. He was elected a trustee of the college in 1845, and from 1874 until his death he was president of its board of trustees.

At the meeting of the Maine Baptist Missionary Convention in South Berwick, in 1883, Rev. James McWhinnie, pastor of the Free St. church, Portland, called attention to the claims of the Maine General Hospital in Portland, and suggested that the Baptists of Maine annually secure for the denomination a free bed in the hospital. The suggestion was favorably received, a large number of pledges were made and the bed was secured. At the meeting of the Convention in Houlton, in 1884, an announcement to this effect was made, and the recording secretary of the Convention was requested to solicit and receive contributions for this purpose. This he has done in each succeeding year since that time, and in all these years the Baptist free bed in the Maine General Hospital has been of untold value.

At the meeting of the Maine Baptist Missionary Convention in Portland, in 1885, Rev. A. K. P. Small, D. D., referred to the pioneer labors of Rev. Isaac Case, and suggested that from a daguerreotype, taken late in Father Case's life, an oil portrait should be painted and placed in Memorial Hall, Colby University. A committee of ladies, one from each association in the State, was appointed to

raise the necessary funds, and the portrait was presented to the college at the commencement in 1886.

The life and work of Rev. Isaac Case were recalled much more fully, however, at the centennial of the Bowdoinham Association, Sept. 13, 14 and 15, 1887. The meeting was held in Bowdoinham, the birthplace of the association. Maj. E. Rowell of Hallowell was moderator of the association, and the session was opened with prayer by Rev. J. Ricker, D. D. The historical discourse was by Rev. E. S. Small, pastor of the Baptist church in Livermore Falls, and was the result of an extended and most careful study of the sources. A paper on Rev. Isaac Case was read by Rev. Henry S. Burrage, D. D., of Portland. In the historical discourse and in the paper on Rev. Isaac Case, the value of Mr. Case's services in the pioneer period of our Maine Baptist churches was very fully presented. Both the discourse and the paper on Mr. Case were published in full in connection with the Convention Minutes for 1887.

In many of the churches, for quite a number of years, various methods had been adopted in the endeavor to secure from the entire membership of the churches as largely as possible contributions for benevolent objects. While the membership of the churches had remained about the same, there had not been such a gain in benevolent contributions as the better financial condition of the country would seem to warrant. The membership of the churches and the total benevolent contributions for twenty years previous to 1887, as reported in the Minutes, are here given :

1868,	19,833	\$19,151.88	1878,	20,954	\$13,331.78
1869,	19,488	16,311.98	1879,	21,165	11,954.48
1870,	19,351	13,236.00	1880,	21,013	17,702.04
1871,	19,593	14,785.00	1881,	20,637	13,270.52
1872,	19,511	13,278.00	1882,	20,247	14,060.77
1873,	19,245	15,973.31	1883,	20,039	13,430.64
1874,	19,303	17,259.91	1884,	19,942	13,959.82
1875,	19,490	16,590.02	1885,	19,744	13,823.99
1876,	19,712	15,676.80	1886,	19,871	18,241.54
1877,	20,523	16,537.82	1887,	19,613	18,959.62

During this period the subject of systematic and proportionate giving for benevolent objects received increased attention. At the meeting of the Maine Baptist Missionary Convention in South Berwick, in 1883, Rev. W. S. Roberts of Rockland read a paper on "Systematic Benevolence." An earnest discussion followed. Rev. E. S. Small of Livermore Falls at the same meeting offered the following resolution, which was adopted: "Resolved, That the missionaries of this Convention be instructed to make it plain to all our pastorless churches which they may be well able to reach, that if the preponderating influence in any church shall be opposed to the scriptural principle of regular offerings of property to the Lord, proportionately to every one's prosperity, after a reasonable amount of exhortation, this Convention will not be expected to make further appropriations to such a church."

A little later, Rev. E. A. Mason, then pastor of the Baptist church in Bluehill, was led to give special attention to this subject because of the state of things which he found in the churches of Hancock Association. A study of the situation revealed the fact that very largely the churches were without any system in making their contributions for benevolent purposes. Of the twenty-seven churches in that association only three made any claim to a system, while two of the three acknowledged that what they called a system was in reality little more than an apology for one.¹ Not one of the twenty-seven churches was in touch with all the larger benevolences of the denomination. Indeed, the year before only seven of the churches gave to all the three organizations, the Maine Baptist Missionary Convention, the American Baptist Missionary Union and the American Baptist Home Mission Society, and not one gave to all five of the organizations, the Maine Baptist Missionary Convention, the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society and the Maine Baptist Education Society. Not a few of the members of the

¹ Report of Hancock Benevolence System, by Rev. E. A. Mason, 1896.

churches evidently made their contributions for benevolence at the association. Seven collections were taken at the associational meeting in 1886, the receipts amounting to \$186.79. At the meeting of the association in 1887, in the annual sermon, Mr. Mason called attention to this matter, and a committee was appointed to present a resolution concerning the scriptural plan of benevolence. The subject was further considered at the close of the afternoon session. On the following day the committee made a report as follows: "Whereas experience has proved that organized giving raises more money more easily, in ways more equal, and whereas we find a scriptural plan in 1 Cor. 16, therefore, Resolved, That as an association we adopt for benevolent objects the system of weekly giving, or weekly laying by."

Rev. William Ashmore, D. D., the veteran missionary to China, had the story of what followed from Rev. John M. Foster, who was present, and he gives it in these graphic words: "Then all hands came together, the whole association,—pastors, deacons, devout members, men and women, and spent half the forenoon in discussion: Shall we stick to the old heave-and-tug offering, or shall we try the Pauline plan for all objects of benevolence, and have a steady stream instead of a series of spurts? They took a stand-up vote and voted Pauline unanimously."

Rev. E. A. Mason of Bluehill, Rev. E. A. Davis of Sedgwick, Dea. W. H. Rice of Lamoine and Dea. Horace Perkins of Penobscot were requested to formulate a plan for the introduction of the proposed system. Mr. Mason says: "Careful study was given by the committee with a view to the utmost simplicity. The result of their work was the printing of six thousand envelopes such as have been in constant use in Hancock Association since. The envelope combined these features—it was a reminder of the obligation to give, to lay by the offerings on the first day of the week, to give for God's kingdom rather than to missionary organizations as if they were competitive establishments, and also a receptacle for the offerings.

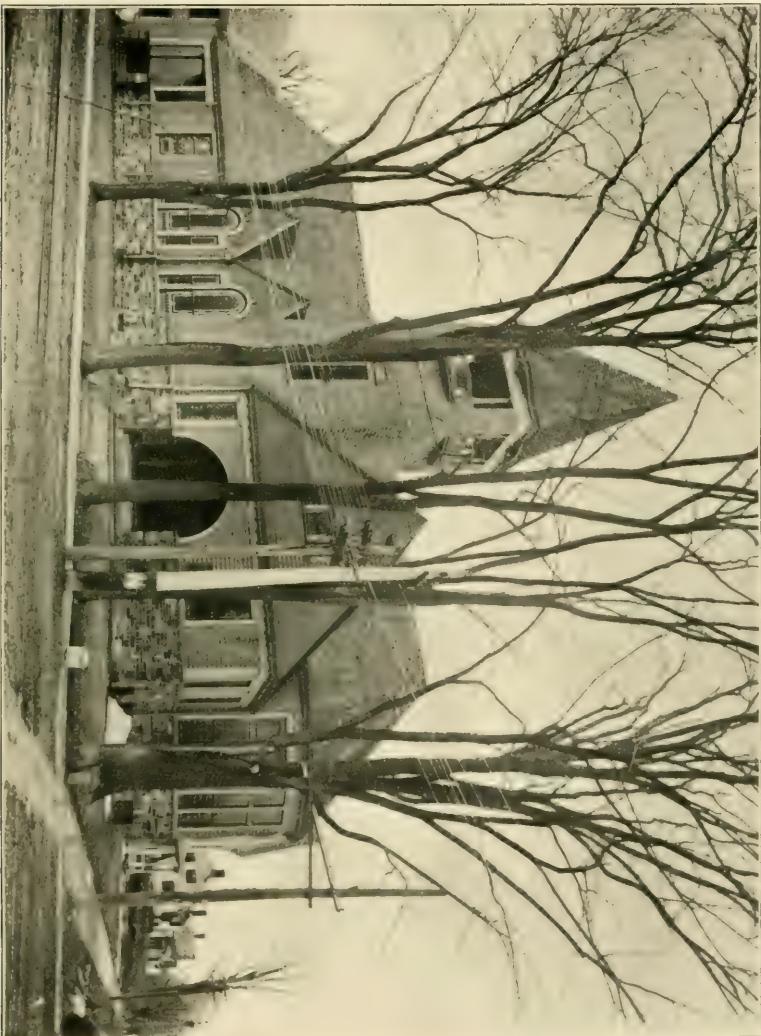
The envelope further recognized that each giver had the right to direct to what proportion his gifts should be divided, and granted that right, while yet it suggested what was believed to be a just proportion for the distribution of offerings to the six organizations given place on the envelope. Each pastor was made responsible for the pushing of the system in the church of which he was pastor, while the oversight of pastorless churches was given to different pastors or was assumed by the committee."

The churches accepted the plan presented with much cordiality, twenty-one of the twenty-seven churches adopting it the first year after it was presented. At first the associational oversight was very slight, and the committee did little more than provide the necessary envelopes, and send them to the churches. But it was soon found that the successful working of the system required a more extensive oversight. "Thus the association, in its annual gatherings, later appointed some one in each church, generally not the pastor, who should act as agent for the system in his or her church, and also enough sub-agents in each church so that each worker might have the care of only a few names. Also, because of the expense of sending the money to the six different societies, where each sent its money, a treasurer was appointed to whom the churches might send their offerings, and who should forward the proportionate part of the offerings of all the churches at the close of each quarter to the proper societies." Dea. W. H. Rice of Lamoine was elected treasurer in 1888, and held the office for quite a number of years. Literature, having reference to systematic beneficence, was extensively circulated in 1888-1893, and during this time conferences, which were attended by the pastors, agents, sub-agents and others interested in the working of the system, were occasionally held.

One of the results of the system was the discontinuance of the collections at the annual meetings of the association. Another result was largely increased contributions,

and a wider distribution of the same. In the Appendix will be found a table giving the benevolent contributions of Hancock Association for ten years preceding the adoption of the Hancock system, and also the contributions of the association during the ten years following the adoption of the system. These figures show that the benevolence of the churches in the Hancock Association was greatly increased by the system of weekly giving. The benevolent contributions of the churches during the ten years following the adoption of the system were more than twice as large as they were during the ten preceding years, and the distribution of these contributions was determined by a more careful consideration of the needs of the various organizations to which these benevolent gifts were sent. It will be noticed that the contributions of the churches during the twenty years under review were the largest in 1896. This was the result of "an advance movement" because of the following action taken by the association at the annual meeting in 1895: "Resolved, That in view of its oftener being easier to bring to a successful issue a large plan than a small one, we will, in the coming year, make a bold but prayerful and persistent and thorough effort to get at least one thousand of our more than seventeen hundred members to use the benevolent envelope of our Hancock Association Benevolence System, and to secure, through the envelopes, not less than \$2,000." The Minutes for 1896 show that in this advance movement \$2,108.01 were secured, or \$108.01 more than the proposed amount.

The Kennebec Association adopted the Hancock system in 1889, and Washington and York Associations in 1892. At the annual meeting of the Maine Baptist Missionary Convention in 1892, the following action was taken: "Whereas, The Associational Benevolent System, as organized and perfected during an operation of five years, by the Hancock Association, has proved an unqualified success, and has received the commendations of thoughtful Christian workers who have investigated the



BETHANY CHURCH, SKOWHEGAN.

system; therefore, Resolved, That the Maine Baptist Missionary Convention recommend that each association in the State adopt this system, and Resolved, That the corresponding secretary of the Convention be authorized to use the influence of his position that the above recommendation be carried to a successful issue."

In accordance with this recommendation, Lincoln, Penobscot and Piscataquis Associations adopted the system in 1893 and Bowdoinham Association in 1894. Eight of the twelve associations in the State were thus united in the use of the Hancock system. But in no one of them was the system as generally and as heartily accepted by the churches as in the Hancock Association. In no one of them, too, was there the same careful supervision. Even in Hancock Association the earnestness and zeal manifested in the first ten years of the system was not maintained in the second decade, and, as will be seen by a table in the Appendix, there was a falling off in the benevolent contributions of the churches.

Changes in the pastorate in part account for this lessening interest in the system, and in the contributions of the churches. Very naturally the new men did not have the same enthusiasm and persistency as those who had introduced the system and devoted themselves so heroically to the work of its successful development. Committees and agents also found it easier to expend less rather than increased energy in the execution of their duties. Enthusiasm in the membership of the churches accordingly waned, and the best results of the system, as was to be expected, failed of realization. But while all that was expected from the Hancock system was not secured, good results were clearly manifest, while in Hancock Association, even after the earlier enthusiasm of the workers was no longer in evidence, the benevolent contributions were far in excess of what they had been before the introduction of the system, although the membership of the churches had declined from 1,967 in 1878 to 1,689 in 1903.

An important step was taken in 1886 at Rockland, at

the meeting of the Convention, by the appointment of a committee to take into consideration a rearrangement of the associational lines in order to bring them into conformity with present lines of travel. These in some parts of the State made it very difficult for the delegates from the churches to attend the annual associational meetings. For example, the Baptist church in Cape Neddick and the Baptist church in Springvale were in the York Association, but when the York Association met in Cape Neddick the delegates from Springvale were obliged to go to Rochester, N. H., thence to Portsmouth, N. H., and thence to Cape Neddick by way of the York Beach Railroad, a journey which cost about as much, and required about as much time, as to go to Boston. But changes, however desirable, met with objections in many quarters. At the meeting of the Convention held in Bangor in 1887, the committee appointed at Rockland in the previous year suggested a rearrangement of the lines of the York and Saco River Associations. The proposed arrangement included the two Portland churches connected with the Cumberland Association, and the committee was instructed to bring the matter before these churches. This was done, but no action was taken by them until the summer of 1889, when both of the Portland churches voted to withdraw from the Cumberland Association, and unite with the Saco River Association. This meant the sundering of very strong ties. The associational fellowship of the Portland churches with the other churches of the Cumberland Association had been a delightful one. But the rearrangement of the lines of York Association, which included the churches along the line of the Boston & Maine Railroad, left the Saco River Association, with its churches along the line of the Portland & Rochester Railroad, without the strong helpers they had known for so many years. They could only be requited by this transfer of the Portland churches. This accordingly was cheerfully done. The churches in Sanford, Springvale, Acton, Lebanon, Shapleigh, Milton Mills, N. H., withdrew from the York Asso-



BAPTIST CHURCH AND PARSONAGE, NEW SWEDEN.

ciation and united with the Saco River Association. The churches in Lyman, Kennebunkport, Saco and Biddeford withdrew from the Saco River Association and united with the York Association, this new arrangement going into effect in 1890.

The question of a division of the Penobscot Association was considered at a meeting of the association at Caribou in 1887. At the meeting of the association at Oldtown, Sept. 12, 1888, the matter was again considered. The Aroostook churches unanimously requested a dismissal for the purpose of organizing a new association. Sept. 28, 1888, delegates from eleven Baptist churches in Aroostook County, namely, Hodgdon, Houlton, Orient, Caribou, Forest City, New Limerick, Smyrna, Presque Isle, Cary, Washburn and Amity, met in Cary and after a temporary organization had been effected they organized the Aroostook Baptist Association.

At the meeting of the Bowdoinham Association in 1900, it was voted to change the associational lines so as to include all the Baptist churches in the Androscoggin valley, also those on the line of railroad between and including Farmington and Bath; and a committee was appointed to confer with other associations with reference to associational lines and report at the next meeting. At this meeting in 1901, the churches in Augusta, Gardiner and Hallowell requested letters of dismission to the Kennebec Association, and the request was granted.

The withdrawal of the Portland churches from the Cumberland Association weakened it numerically, and at the meeting of the association at Auburn in 1891, it was voted that the churches of the Cumberland Association unite with the Bowdoinham Association or elsewhere, as may be preferable, subject to the separate action of the churches, the churches being requested to take action upon the matter immediately and report to a committee, which was appointed to make further necessary arrangements. When the Cumberland Association met in Lewiston, Sept. 21, 1902, it was found that all the churches except the

church at Lisbon Falls had voted in favor of disbanding the association. On the same day the Bowdoinham Association met in Lewiston, and the churches in Lewiston, Auburn, Bath, Topsham, East Auburn, Yarmouth, Brunswick, Harpswell, Lisbon Falls, Freeport, Mechanic Falls, East Brunswick, from the Cumberland Association, were received to membership; and the church in Farmington from the Kennebec Association. In accordance with this action of the Cumberland Association, the Saco River Association dropped its name and took the name of the Cumberland Association (the change of associational lines making the name Saco River a meaningless designation), retaining a designation with which the Portland churches had been familiar from an early period.¹

Changes in other associations brought about the dissolution of the Waldo Association. At a meeting of the Association at North Vassalborough, Sept. 14, 15 and 16, 1892, the proposed dissolution was discussed, and it was voted to leave the matter with a committee who were to submit the matter to the churches. If a majority voted in favor of the proposed change, the association was to be dissolved, leaving the churches to unite with such associations as they deemed preferable. Such a majority was secured, and the Waldo Association was accordingly dissolved. Belfast, Northport, Morrill and First and Second Palermo, united with the Lincoln Association. The churches in China, Vassalborough, North Vassalborough, Winslow, Knox and Liberty united with the Kennebec Association. Windsor united with the Damariscotta Association.

There can be no question but that these associational changes were made with a view to the best interests of the churches. They were not easily made, so strong are the ties formed by long continued fellowship; but the churches saw the need of these changes, and they entered

¹ An historical sketch of Cumberland Association was read at the meeting of the Bowdoinham Association at Lewiston, Sept. 21, 1892, by Rev. D. T. Wyman of Lewiston, and this was published in the Convention Minutes that year.



BATES STREET CHURCH, LEWISTON.

into new relations with the same desire to promote the interests of the Redeemer's kingdom that had characterized them in their work hitherto.

In June, 1890, the General Conference of the Congregational churches in Maine was held in Bridgton. Rev. C. S. Cummings of Rockland was the appointed fraternal delegate to this body from the East Maine Conference of the Methodist Episcopal church. He was unable to be present, but sent a letter in which he suggested whether it would not be well for the several denominations in Maine to consider "some plans for co-operation where the work is mutual." "Where Protestantism has common enemies," he said, "it should present a common front and a common purpose. There are enough Christians in some places to support a church well and make it a vital factor in the life of the community, but they are divided into various sects, which are simply missions whose influence is but a fraction of what it should be. How this problem is to be solved, we may not see; but it is time that it had a more prominent place in our deliberations, that a solution may be possible at some time." As a result of this suggestion a committee of four was appointed by the Conference, "to request the appointment of similar committees by the Methodist, Baptist, Free Baptist and Christian Baptist conferences, and to act with them in consideration of the best methods of action in the small communities of this State with a view to co-operation in such manner as best to promote the cause of Christ in these communities, and that this committee continue its action in such cases as seem to call for consideration." President Hyde of Bowdoin College was made chairman of this committee of the Congregational Conference, and communication was held with each of the above named bodies. The committee appointed by the Maine Baptist Missionary Convention was as follows: President Albion W. Small of Colby University, Rev. G. D. B. Pepper, D. D., Rev. H. S. Burrage, D. D., and Rev. A. T. Dunn, D. D. The first meeting was held in Brunswick Dec. 15, 1890. Sixteen of the twenty

appointees were present, and a statement in reference to possible co-operation was adopted and given to the press of the State.

At a second conference, held in Waterville Nov. 4, 1891, the desirability of a more effective organization found expression in the following resolution, which was adopted :

“We recommend to the State bodies at their meetings in 1892 the appointment of a permanent commission, to consist of three members each from each denomination, to which practical and concrete cases, involving matters of interdenominational comity, may be referred. And we recommend that in the above named commission by each State body one member shall annually be chosen to hold for three years, thus to secure that continuity which is essential to the best results.”

This call for a permanent organization was favorably received by members of the religious bodies concerned, and at a meeting of the commission, held in Lewiston Dec. 9, 1892, a constitution was adopted,¹ to which was added a statement of principles.

¹ARTICLE I.—OBJECT.

The object of this Commission shall be to promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns; and to stimulate missionary work in the destitute regions.

ARTICLE II.—MEMBERSHIP.

The members of this Commission shall consist of three delegates each, from the Baptist, Christian, Congregational, and Free Baptist denominations, and of two members each from the Maine and East Maine Conferences of the Methodist Episcopal church, elected by their respective bodies. One member from each of the Methodist Episcopal Conferences shall be elected annually for the period of two years. One member from each of the other bodies shall be elected annually for the period of three years.

ARTICLE III.—OFFICERS.

The officers of this Commission shall be a President, Vice President, and Secretary who shall be Treasurer. These officers shall hold their offices for one year, or until others shall be chosen.

ARTICLE IV.—EXECUTIVE COMMITTEE.

There shall be an Executive Committee consisting of one from each denomination, of which the President and Secretary shall be members, and in which they shall act in their respective capacities. It shall be the duty of the Executive Committee to consider questions of comity which may be referred to them, and to make recommendations in behalf of the Commission.

ARTICLE V.—MEETINGS.

There shall be an annual meeting at such time and place and of such character as the Executive Committee shall determine. Special meetings of the Commission may be called at any time by the President, or at the request of three members.

Dr. Dunn took a deep interest in the organization of the Commission, and was its very efficient secretary until his death. In an account of the work of the Commission, prepared by him and published in 1894, he said: "It seems desirable so to present Christ to people in our sparsely settled communities, as elsewhere, that they may be won to him through the harmonious, loving service of his followers, rather than driven from him by the dissensions and divisions among those who claim to follow him. It certainly is a travesty on Christianity which is seen in some of our communities in which are found three, and sometimes more, little companies of people, numbering forty or fifty each, gathered for the purpose of worshiping God.

ARTICLE VI.—QUORUM.

Seven members of the Commission shall constitute a quorum for the transaction of business.

ARTICLE VII.—AMENDMENTS.

This constitution may be amended at any regular meeting of the Commission by a two-thirds vote of the members of the Commission.

STATEMENT OF PRINCIPLES.

Recognizing the evident desire of the evangelical denominations of Maine to do more efficient work for our common Lord, and

Believing that the Holy Spirit is moving Christians toward practical co-operation;

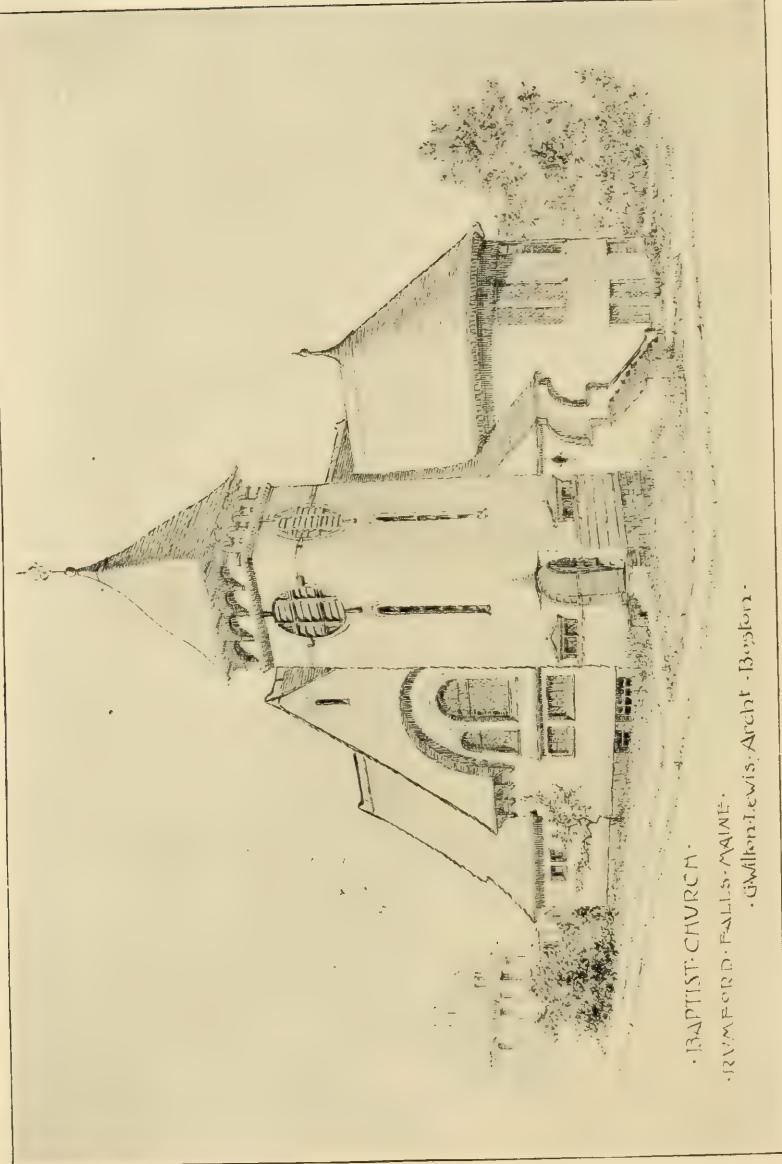
We rejoice in the progress already made in this direction, and desire to affirm our conviction as follows:

- I. That the churches in the cities and larger towns ought to co-operate according to the plans of the Evangelical Alliance, or others of similar nature.
- II. That church extension into destitute communities should be conducted, as far as practicable, according to the following considerations:
 1. No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination, or denominations, having said claims.
 2. A feeble church should be revived, if possible, rather than a new one established to become its rival.
 3. The preferences of a community should always be regarded by denominational committees, missionary agents and individual workers.
 4. Those denominations having churches nearest at hand should, other things being equal, be recognized as in the most advantageous position to encourage and aid a new enterprise in their vicinity.
 5. In case one denomination begins gospel work in a destitute community, it should be left to develop that work without other denominational interference.
 6. Temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant in itself for entrance into that field by another denomination. Temporary suspension should be deemed temporary abandonment when a church has had no preaching and held no meetings for an entire year or more.
 7. All questions of interpretation of the foregoing statements, and all cases of friction between denominations or churches of different denominations, should be referred to the Commission through its Executive Committee.

Each is too small in numbers, financial ability or real efficiency to do any aggressive work, and keeps alive chiefly because of the friction created by rubbing against the others. Were it not for the aid given by the missionary societies, none of them could continue even to breathe; while, in some cases at least, if this aid were all withdrawn and the community left to rally for its own support, there would be provided sufficient work for one man and ample means for his maintenance. It certainly becomes a question of very solemn importance for our State missionary societies to consider, whether or not we do right to continue aid in some of these fields chiefly for historic reasons. 'Historic sense' must sometimes yield to common sense; and, if it did, all of our missionary bodies would cease aiding some churches which we have aided chiefly because of an honorable past. In some of these communities missionary aid is an opiate to some of those aided, and a red flag of challenge to some in other denominations. In some instances, withdrawal of all outside aid might result in renewed effort at home, kindling self-respect and a sense of personal responsibility. The purpose of this Commission is to secure the facts, just as far as possible, and then 'turn on the light' when needed. Too great emphasis cannot be placed upon the statement of need of more thorough acquaintance with each other in this work."

There can be no question as to the value of the work accomplished by the Interdenominational Commission of Maine. Its advice has not always been heeded, and in some cases in which it has been heeded ill grace has been manifested. On the whole, however, there has been cheerful, prompt acquiescence, and because of what it has accomplished, as well as because of what it aims to accomplish, the Commission deserves and should continue to have the prayerful co-operation of the Baptists of Maine.

Some special anniversary services of more than local interest were held about this time. Sept. 2, 1890, occurred



BAPTIST CHURCH.
RUMFORD FALLS, N.H.
Arch't - B. D. C. -
G. W. Hinckley, Scis.

BAPTIST CHURCH, RUMFORD FALLS.

the semi-centennial of the Berean Baptist church in Brunswick, with a historical discourse by Rev. C. M. Herring. Aug. 25, 1901, the Baptist church in Shapleigh celebrated the one hundredth anniversary of its organization, Rev. E. L. Krumreig delivering a historical discourse. Oct. 1, 1891, the First Baptist church in Paris observed its centennial, and a historical discourse of very great interest and value was preached by Rev. H. C. Estes, D. D., a former pastor. The First Baptist church in Waterborough observed its centennial Nov. 11, 1901.

At the meeting of the Damariscotta Association, held in Damariscotta Sept. 7, 1892, Rev. E. C. Whittemore of Damariscotta delivered a discourse presenting the history of the association during the half century then closed, and also in brief the history of the churches connected with the association. In the following year, at the meeting of the Damariscotta Association at Nobleborough, September 7th, Mr. Whittemore read a paper presenting the history of the First Baptist church in Nobleborough, which was organized July 25, 1793.

Of very great interest, a few weeks later, was the centennial anniversary of the First Baptist church in Livermore. Of this church Rev. Sylvanus Boardman, father of George Dana Boardman, missionary to Burma, was the first pastor, and here George Dana Boardman was born. The centennial of the church was observed at North Livermore, Oct. 5, 1893. The organization of the church occurred Aug. 9, 1793, and the celebration was postponed from August in order to secure the presence of George Dana Boardman, D. D., of Philadelphia, who was in Europe in August. The State Baptist anniversaries were held in Auburn, October 3d and 4th. A special train left Auburn for Livermore Falls at 7.30 A. M. October 5th, carrying a large number of the representatives of the Maine Baptist churches. From Livermore Falls the visitors were taken in carriages to the church at North Livermore. It was a cloudless autumn day. There was no dust, the air was delicious and the foliage was in its brightest colors. The

exercises in the church commenced at 10.00 o'clock. After devotional services, George Bullen, D. D., of Newton Theological Institution, whose mother was a sister of George Dana Boardman, missionary to the Karens, read a paper of great interest and value on the Boardman family.¹ At the close of the reading of this paper, Dr. Boardman of Philadelphia preached a sermon on the apostle Paul's five-fold prayer for the Ephesians (Eph. 3: 14-19), in a most suggestive and helpful way unfolding the meaning of the several parts of this classic passage. Dr. Boardman had expected to deliver an address, and had prepared an address for the occasion, but on entering the church he found that on the printed program he was announced to preach. "They expect a sermon," he said, "and I will preach a sermon," and the address he had brought with him was unused. During the noon intermission many of those present visited the house built by Rev. Sylvanus Boardman, while pastor of the North Livermore church. Dr. Boardman was one of this interested company, and at Dr. Dunn's request he offered prayer in the room in which his honored father was born. Who of those present will ever forget that singularly felicitous, heartfelt prayer! In the afternoon Rev. D. T. Wyman of Lewiston delivered the centennial discourse. At the opening of the evening service Dr. Boardman of Philadelphia gave some recollections of his father and grandfather. Mrs. Bullen, a sister of George Dana Boardman, the missionary, was asked to say a few words, and her son, Dr. Bullen, read a few lines which she had written, addressed to the North Livermore church. Dr. Dunn also spoke, and President Whitman of Colby closed a day of very great interest with a thoughtful, uplifting address.

The centennial of the Baptist church in Wayne was observed Aug. 10, 1894, and a historical discourse was preached by Rev. Judson B. Bryant, pastor of the church. This church was organized five years before the incorpora-

¹ This paper was afterward read before the Maine Historical Society and is published in its Collections.



SECOND CHURCH, BANGOR.

tion of the town of Wayne (which received its name from Governor Wayne of Revolutionary fame), and at its organization the church was known as "the Baptist church in New Sandwich."

The Second Baptist church in Bangor was organized Sept. 12, 1845, and the semi-centennial of the church was observed with appropriate services, the pastor, Rev. G. B. Ilsley, delivering a historical discourse. At the centennial of the Baptist church in Cherryfield, which occurred Sept. 16, 1896, Rev. S. Estes of Sanford delivered the historical discourse. Aug. 25, 1896, the Baptist church in Limerick celebrated its one hundredth anniversary, Rev. G. B. Ilsley of Bangor preaching the historical discourse. The Bates St. Baptist church, Lewiston, organized June 3, 1847, observed its semi-centennial with an historical address by Mr. J. G. Elder, a member of the church. June 16, 1897, the Baptist church in Yarmouth commemorated the centennial of its existence, and the pastor, Rev. J. H. Barrows, preached a historical discourse.

September 4, 1897, occurred the death of Joseph Ricker, D. D., at his home in Augusta. For two years, by reason of a stroke of paralysis, he had been for the most part confined to his home. Up to this time, since his retirement from the secretaryship of the Maine Baptist Missionary Convention, in 1889, he had devoted himself to the lighter work for which he still found strength and opportunity. At the request of those who knew how intimate had been his acquaintance with the prominent Baptists of the State, and how full and valuable was his information concerning the work of the churches for more than half a century, he prepared his "Personal Recollections," and published the same in 1894. It was a pleasure for him to put these "Recollections" in a permanent form, and their composition and publication occupied not a little of his time after retiring from the secretaryship. In fact, this may be said to have been his last work, and most fittingly it crowned a long, busy, useful life in the interests of the Baptists of Maine.

The Baptist church in South Berwick reached its seventy-fifth anniversary Nov. 13, 1898, and the occasion was fittingly commemorated. A like anniversary of the Maine Baptist Missionary Convention was observed Oct. 3, 1899, in connection with the annual meetings at Cherryfield, Rev. E. C. Whittemore of Damariscotta delivering an historical address, recalling the more important and significant facts in the history of the Convention from the beginning of its work in 1824. The First Baptist church in Portland celebrated its one hundredth anniversary Oct. 10 and 11, 1901.

Reference has already been made to the death of Dr. Dunn, which occurred at Waterville, April 2, 1902. For thirteen years and a half, from York to Aroostook, he had been a trusted counsellor, an efficient helper, a wise leader, indeed a veritable Great-Heart, finding no greater enjoyment than in loyal service to his King, fulfilling heartily his many official duties and guiding pilgrims on their way to the Celestial City. His last sermon was from the text, "The Son of man is come to seek and to save that which was lost." He loved to make mention of his Lord. He delighted to present him as an all-sufficient Saviour. Suddenly cut down, in the midst of his usefulness, his brethren could only say, "The will of the Lord be done." Devout men carried him to his burial. At the Convention in Rockland in October following, Dr. Dunn's work for his Master was reviewed in an appreciative address by Rev. E. C. Whittemore, D. D., and then the messengers of the churches, thanking God for giving us such men, returned to their fields of labor, not in despondency, but with the added courage which the memory of such faithful leadership always inspires.

During the period under review fifty-three churches were organized in Maine, viz. : 1865-1870, South Hope and South Robbinston; 1870-1880, Addison Point, Newbury Center, Levant, North Vassalborough, Fairfield, West Ellsworth, Penobscot, East Limington, Washington, Cooper's Mills, Orient, New Limerick, New Sweden, Wash-



BAPTIST CHURCH, MILLINOCKET.

burn, Easton, Cary and Forest City ; 1880-1890, Windsor, Monticello, North Perry, East Steuben, Bradley, West Levant, Greenwood, South Paris, Owl's Head, Skowhegan (Bethany), East Bluehill, Winter Harbor, Bar Harbor, Westbrook, South Waterborough ; 1890-1900, Perham, Brookton, Oakfield, North Oakfield, Bowdoin Center, West Sullivan, Northeast Harbor, Manset, Smithfield, Rumford Falls, Larrabee, Brewer, Great Works, Howland, Hudson, Montague, Passadumkeag, South Levant ; 1900, Central Square, Portland.

A larger number of churches have been dropped from the rolls during this period. In 1865, according to the Minutes, there were in Maine two hundred and seventy-two Baptist churches. Notwithstanding the addition of so many new churches since that time, the number of Baptist churches in Maine, reported in the Minutes in 1903, was two hundred and forty-six, a loss of twenty-six churches. But the number of members in these two hundred and forty-six churches (20,016) in 1903 was larger than in the two hundred and seventy-two churches (19,677) in 1865. The churches that have disappeared were for the most part churches in rural communities—churches which had lost in strength with the decline of these communities and in the shifting of the population occasioned by the introduction of railroads and the growth of towns and cities along the lines of railroad communication. Such changes will continue until this shifting of the population, which has been in progress more than a generation, is in some way arrested. Meanwhile we shall act very unwisely if we neglect the churches in our rural communities ; on the other hand we shall act even more unwisely if we fail to strengthen and render more effective the churches in our growing centers.

CHAPTER XXVIII.

A GLANCE BACKWARD AND FORWARD.

It is a record of heroic achievement which is presented in this history of the Baptists of Maine. From the beginning obstacles have been encountered, some of them exceedingly formidable, but nobly, successfully have they been overcome. At the very outset it looked like defeat; indeed it was defeat for nearly a century after William Screven and his little company were driven out of Kittery. In all this time the denomination had not even a foothold in what is now the State of Maine. The law was on the side of the oppressors. But in that one hundred years the battle for religious liberty, begun by Roger Williams, was continued with never failing courage by the Baptists of Massachusetts and Rhode Island. The rights of conscience they stoutly asserted, and with ever increasing energy they demanded that these rights should be granted and respected.

But the victory was not yet won. The Warren Association—the first Baptist association in New England, and the second in the country—organized at Warren, R. I., in 1767, and with which the Baptist churches in Massachusetts were connected, continued the struggle in behalf of religious liberty in which the fathers had been so long engaged. At the meeting in 1769, the following action was taken: ‘Whereas complaints of oppression occasioned by a non-conformity to the religious establishment in New England have been brought to this association, and whereas the laws obtained for preventing and repressing such oppressions have, upon trial, been found insufficient (either through defect in the laws themselves, or iniquity in the execution thereof), and whereas humble

remonstrances and petitions have not been duly regarded, but the same oppressive measures continued: This is to inform all the oppressed Baptists in New England that the association of Warren (in conjunction with the Western or Philadelphia Association) is determined to seek remedy for these brethren when a speedy and effectual one can be had."

At the meeting of the association in 1770, it was unanimously resolved to send "to the British Court for help if it could not be obtained in America." This, however, was not found to be necessary. The breach between the colonies and the mother country was rapidly widening, and the New England Baptists adapted their action to the changing conditions. When a meeting of the representatives of the colonies was appointed to be held in Philadelphia, Sept. 5, 1774, the Warren Association requested Rev. Isaac Backus of Middleborough, Mass., to be present and to call the attention of the Provincial Congress to the importance of securing for the inhabitants of the colonies religious as well as civil liberty. With President Manning of Rhode Island College, Mr. Backus went to Philadelphia. A memorial in behalf of religious liberty, in which the Baptist position was strongly stated, was presented by President Manning. The Adamses and other delegates from Massachusetts attempted to show that the Baptists complained without reason. Samuel Adams even intimated "that the complaints came from enthusiasts who made it a merit to suffer persecution." John Adams insisted that one might as well expect a change in the solar system as that the great Puritan commonwealth would abolish its ecclesiastical laws. But President Manning and Mr. Backus produced the evidence upon which the memorial was based, and when the Congress met in Cambridge, in December, 1774, the following action was taken: "Resolved, That the establishment of civil and religious liberty, to each denomination in the province, is the sincere wish of this Congress. But being by no means vested with powers of civil government whereby

they can redress the grievances of any person whatever, they therefore recommend to the Baptist churches, that when a General Assembly shall be convened in this colony, they lay the real grievances of said churches before the same, when and where their petition will most certainly meet with all that attention due to the memorial of a denomination of Christians so well disposed to the public weal of their country."

In accordance with this action Mr. Backus, with a memorial, in which the Baptist position was stated, appeared at Watertown, where the General Court of Massachusetts met, Sept. 20, 1775. In the following years, as the Revolutionary War proceeded, Mr. Backus and his associates lost no opportunity of presenting the principle of religious liberty. Near the close of the war, when the formation of a State constitution in Massachusetts was under consideration, a slight concession to the Baptists was made in the Declaration of Rights, but it was very slight. In the constitution of the United States, however, adopted after the close of the war, this provision is found: "Art. VI. No religious test shall ever be required as a qualification to any office or public trust under the United States." This provision did not meet the wishes of our Baptist fathers, who desired that the constitution should contain a full guarantee of religious liberty. In the following year, however, this defect was remedied by an amendment to the constitution—the first of all the amendments—which contained this provision: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This amendment was adopted by the several States, and the Baptist doctrine of soul-liberty became a part of the organic law of the new nation.

The adoption of this amendment to the constitution of the United States placed before the pioneer Baptists in the District of Maine an open door. The obstacles that the earlier Baptists in New England had encountered in the action of the civil authorities were no longer met, and these pioneers had full liberty to make known

in their own way, and without legal restraints, the gospel which they had received. This was an advantage which they fully recognized and of which they promptly availed themselves.

They had this advantage, also, as they entered upon their work—that in a greater degree than the ministers of the Standing Order they possessed the evangelistic spirit that came into our New England religious life during the Great Awakening. Aside from Hezekiah Smith, these men had none of the learning of the schools, but they had studied their English Bibles, and moved by the seeking, saving love of the Master whom they served, they could tell “the old, old story” in such a way as to reach the hearts and consciences of those to whom they spoke. “Their preaching was not in the form of ‘learned essays with a thin coating of gospel,’ but the gospel itself, yea, the very marrow of the gospel. The doctrines of grace were presented habitually with ‘boldness and a strong positiveness,’ and enforced by that old and sublime motive power, ‘thus saith the Lord.’ Their appeals to the ‘law and the testimony’ as authority, instead of traditions, were frequent and powerful. Their convictions of truth were strengthened by what they had experienced, and as they presented that truth it was deep, earnest, pungent, producing conviction in others. Their peculiar views of church organization, of baptism, of church polity, were preached with no spirit of timidity or apology, but as the clear and obvious teaching of God’s Word. . . . And God honored his truth, as it was thus earnestly, clearly and boldly presented, and many became heirs of salvation, and were added to the church.”¹

Organized missionary effort followed, and unquestionably the formation of the Maine Baptist Missionary Society, in 1804, was a source of added strength to the fathers in their endeavor to reach the unevangelized in the new

¹ Rev. W. H. Shailer, D. D., in historical discourse preached in Hallowell, June 20, 1876, at the fifty-second anniversary of the Maine Baptist Missionary Convention (Minutes for 1876, p. 94).

and thinly populated settlements of the District of Maine. Later, in 1824, followed the Maine Baptist Convention, which very soon developed into a missionary organization, showing how strong still was the evangelistic spirit in the men who were at the front in our growing denominational work. And so it has been throughout the century of organized missionary work which is now complete. The value of organization has been fully recognized, and much has been done in the effort to make the organization more effective. Organization alone, it is understood, will not accomplish the work. The gospel, faithfully, earnestly proclaimed, in humble dependence upon the Holy Spirit, is still the power of God unto salvation. In any forgetting of the things behind, this has not been forgotten, and the evangelistic spirit is still in evidence in the churches, while here and there revivals, not unlike in some cases those of the earlier time, bear witness to the fact that the day of revivals is not past, and that the churches may still receive pentecostal blessings. What is needed is "not so much the introduction of new methods, or new machinery, as the enlistment of the ordinary agencies of the church in evangelistic enterprises."¹

But by evangelism all is not accomplished which the gospel aims to accomplish. It is not enough that men hear and accept the message of salvation. Christianity means advancement. It leads along an upward way. Very early in the progress of evangelization in Maine, as has been shown, there was a call on the part of Christian people for educational facilities, and later for better educational facilities, as the needs were more and more clearly discovered. The Baptists of the State have had a part, and a most honorable part, in providing and maintaining such facilities, and in our college at Waterville and its affiliated academies—Hebron, Coburn, Ricker, Higgins—we have to-day institutions of a high rank, and an educational system which is widely commended.

¹ Report of the Board of the Maine Baptist Missionary Convention, Minutes for 1903, p. 23.

It is evident, therefore, that if we are to continue along the path of development which the Baptists of Maine have hitherto trod we must remain evangelistic. The great truths held and proclaimed by the fathers must be earnestly and faithfully preached, and in demonstration of the Spirit and of power. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all." He works to-day, as he has always worked, by means of the truth. Let the truth be boldly, lovingly presented, and it will be found, as hitherto, to be the power of God unto salvation.

Our educational institutions still have their needs, and these they will continue to have, we may be sure. With some at the present time, these needs are more pressing than with others because of their circumstances. An endowment that was ample a generation ago will not meet the requirements of the present day. Moreover, there must be constant additions to the equipment of any institution of learning which would not be left behind in the progress of knowledge. There will therefore be new demands, and they should be as promptly and as generously met as in the century now past.

That our educational institutions in Maine, as elsewhere, are not bringing forward young men for the Christian ministry in the same proportion as in other days is a matter that calls for serious consideration. A trained ministry is not undervalued by us. Much has been done for our educational institutions in order that the needs of our churches seeking pastors may be properly and promptly supplied. Certainly the churches will do well to give increasing prayerful attention to this matter. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

The better maintenance of the ministry should also receive attention. The laborer is worthy of his hire. As churches, in this respect it is certainly possible to withhold

more than is meet, but the withholding, we may be sure, tendeth to poverty. We should deal fairly with those who have been called to preach the gospel, and those churches which give the support of the ministry just consideration, we are persuaded, will not fail of their reward.

The wants of the Sunday-school, withal, must not be overlooked. It is admitted that there has been a gain in Sunday-school instruction within the past thirty or forty years, but the results have not been as great as those most interested in Sunday-school work desire to secure. Certainly the churches cannot afford to be unmindful of the importance of this department of the work of the church. The Sunday-school still affords a field for soul-winning and Christian nurture which should be most diligently cultivated. The best methods should be adopted and diligently employed. In this field of labor the most careful, painstaking efforts are as full of promise as the most consecrated worker under the great Taskmaster's eye could possibly desire.

APPENDICES.

MAINE BAPTIST MISSIONARY SOCIETY.

Date.	Place.	President.	Secretary.	Treasurer.	Contributions.
1804	Readfield.	Sylvanus Boardman.	Dr. Cyrus Hamlin.	Rev. Oliver Billings.	\$ 120 00
1805	Mt. Vernon.	"	"	"	155 50
1806	Buckfield.	"	John Tripp.	"	201 65
1807	Brunswick	"	"	Sylvanus Boardman.	146 07
1808	Fayette	"	"	"	
1809	Leeds	"	"	"	
1810	Livermore.	Robert Low.	"	"	
1811	Readfield.	"	Dea. S. Chase.	"	
1812	Paris.	"	John Haines.	Ransom Norton.	
1813	Jay.	"	"	"	
1814	Brunswick	John Tripp.	"	"	
1815	Minot.	"	"	"	
1816	Livermore.	"	"	"	
1817	Bath.	"	"	"	
1818	Livermore.	"	"	"	
1819	Paris.	"	"	"	
1820	Livermore.	"	"	"	
1821	North Yarmouth.	Stephen Chapin ¹ .	"	"	
1822	Bridgton.	"	"	"	
1823	Brunswick	"	"	"	
1824	Readfield.	"	"	"	
1825	Bath.	"	"	"	
1826	Livermore.	G. Ricker.	"	"	
1827	Portland.	Ransom Norton.	"	"	
1828	Paris.	"	"	"	
1829	Turner.	"	"	"	
1830	No record.	"	"	"	
1831	"	"	"	"	
1832	"	"	"	"	
1834	Buckfield.	John Tripp.	John Haines.	Thomas Morrill.	
1835	Harrison.	"	"	"	332 17
1837	Turner.	"	"	"	341 25
1838	Buckfield.	"	"	"	
1839	Paris.	Nathaniel Chase.	"	"	
1840	Livermore ² .	A. Drinkwater.	Thomas O. Lincoln.	"	236 55
1841	Waterville ³ .	"	"	"	
1842	Turner.	H. G. Notte.	Joseph Ricker.	"	
1843	Warren.	"	L. Colby.	H. B. Hart.	914 84

1844	China	H. G. Nott	L. B. Allen	H. B. Hart	\$1,941.56
1845	East Whitchop	A. Kaloch	"	W. R. Prescott	1,456.45
1846	Brunswick	"	"	John Miller	1,124.56
1847	Dover	"	"	"	2,201.02
1848	Danariscotta	S. A. Kingsbury	"	"	1,944.97
1849	Ellsworth	"	"	"	2,110.41
1850	South Berwick	"	"	"	1,947.02
1851	Bloomfield	"	"	"	1,739.15
1852	Belfast	"	"	"	2,675.10
1853	Saco	A. Wilson	L. B. Allen	H. B. Hart	3,739.20
1854	Bangor	"	"	"	4,008.63
1855	Eastport	"	"	G. F. Emery	3,311.31
1856	Rockland	W. H. Shailer	"	W. C. Robinson	2,483.66
1857	Portland	"	"	J. H. Coffin	2,401.48
1858	Waterville	G. B. Bosworth	"	W. A. F. Stevens	1,812.61
1859	Biddeford	"	"	"	3,172.55
1860	Augusta	"	"	"	3,046.41
1861	Bath	"	"	"	3,039.80
1862	Skowhegan	J. C. White	"	"	2,901.42
1863	South Berwick	"	"	"	2,744.05
1864	Bangor	"	"	J. B. Foster	3,298.58
1865	Lewiston	L. Leland	"	"	4,105.21
1866	Saco	"	"	"	3,101.01
1867	Rockland	"	"	"	3,366.72

¹ Millet says "J. Martin," but the records say "Appointed Brother Stephen Chaplin president."

² Record first signed by secretary in 1892.

³ Millet says "W. O. Grant," but the records say "John Tripp," and make W. O. Grant vice president.

⁴ This is in accordance with the records.

⁵ This is in accordance with the records.

"The funded property of the Maine Baptist Missionary Society, when the union of the Society and Maine Baptist Convention was consummated in 1867, was \$2,000. The Maine Baptist Convention had a balance in the treasury of seventeen cents.

NOTE.—Millet's History of the Baptists in Maine, p. 47², gives a table with reference to the Maine Baptist Missionary Society from 1804 to 1843 inclusive. This is followed in the above table for the period covered by Millet, except where the records show that he was in error. Unfortunately the records are not complete.

MAINE BAPTIST CONVENTION.

Date.	Place.	President.	Recording Secretary.	Corresponding Secretary.	Treasurer.
1824	Winthrop	J. Chaplin	T. B. Ripley	"	A. Briggs
1825	Nobleboro	S. Chapin	"	"	"
1826	Bath	"	"	"	H. Prince
1827	Thomaston	P. Pillsbury	J. Torrey	"	"
1828	Readfield	"	"	"	"
1829	Jefferson	"	"	"	"
1830	North Yarmouth	D. Merrill	"	"	"
1831	Bloomfield	"	"	"	"
1832	Warren	"	"	"	"
1833	Readfield	J. J. Butler	"	"	"
1834	Topsham	"	"	"	"
1835	Portland	A. Drinkwater	A. Wilson	"	"
1836	Bangor	"	"	"	B. Greenough
1837	Bath	C. G. Newton	"	"	J. Miller
1838	Waterville	"	"	"	D. Scribner
1839	Sedgwick	"	"	"	"
1840	Thomaston	A. Wilson	T. O. Lincoln	"	B. Greenough
1841	Hallowell	"	"	"	"
1842	Turner	"	L. Colby	"	"
1843	Warren	"	"	"	"
1844	Chira	"	"	"	"
1845	East Winthrop	"	"	"	H. B. Hart
1846	Brunswick	"	"	"	"
1847	Dover	H. G. Nott	J. C. Stockbridge	"	"
1848	Damariscotta	C. B. Davis	A. H. Granger	"	"
1849	Ellsworth	A. Wilson	S. L. Caldwell	"	"
1850	South Berwick	"	"	"	"
1851	Bloomfield	C. B. Davis	"	"	"
1852	Belfast	J. S. Eaton	J. B. Foster	"	"
1853	Saco	"	"	"	"
1854	Bangor, First	N. M. Wood	"	"	"
1855	Eastport	S. A. Kingsbury	N. M. Wood	"	"
1856	Rockland	C. G. Porter	J. B. Foster	"	"
1857	Portland, Free St.	S. L. Caldwell	"	"	"
1858	Waterville	Geo. Knox	"	"	"
1859	Biddeford	"	"	"	"
1860	Augusta	"	"	S. W. Avery	"
1861	Bath	J. J. Burgess	"	"	"
1862	Skowhegan	N. Butler	"	"	"

1803	South Berwick	N. Butler	S. W. Avery	H. B. Hart
1804	Bangor, First	"	"	"
1805	Leviston	G. W. Bosworth	"	"
1806	Saco	W. H. Shaller	"	S. W. Avery
1807	Rockland	"	"	J. B. Foster
1808	Brunswick	"	N. J. Wheeler	"
1809	Old Town	A. K. P. Small	S. L. B. Chase	"
1810	Portland, First	"	"	"
1871	West Waterville	"	"	"
1872	Bath	J. C. White	"	"
1873	Damariscotta	"	"	"
1874	East Winthrop	"	"	"
1875	Auburn	A. R. Crane	H. S. Burrage	"
1876	Hallowell	"	"	"
1877	Thomaston	G. P. Mathews	"	"
1878	Biddeford	"	"	"
1879	Bangor, Second	H. E. Robins	"	"
1880	Augusta	"	"	"
1881	Skowhegan	F. T. Hazelwood	"	"
1882	Waterville	"	"	"
1883	South Berwick	J. McWhinnie	"	"
1884	Houlton	G. F. Emery	"	"
1885	Portland, Free St.	"	"	"
1886	Rockland	M. Giddings	"	"
1887	Bangor, First	"	"	"
1888	Leviston	"	"	"
1889	Bar Harbor	J. Ricker	"	"
1890	Sanford	"	W. H. Spencer	"
1891	Bath	"	"	"
1892	Waterville	P. Bonney	"	"
1893	Auburn	"	"	"
1894	Portland, First	A. J. Padelford	"	C. F. Morse
1895	Old Town	"	"	"
1896	Damariscotta	G. B. Ilsley	"	"
1897	South Berwick	"	"	"
1898	Houlton	W. A. Newcome	"	H. M. Maling
1899	Cherryfield	"	"	"
1900	Yarmouth	"	"	"
1901	Bangor	L. B. Mower	"	"
1902	Leviston	"	"	"
1903	Rockland	C. E. Owen	"	L. B. Mower

MAINE BAPTIST EDUCATION SOCIETY.

Date.	President.	Secretary.	Treasurer.	Preacher.
1819.	S. Boardman	T. B. Ripley	S. Fogg	
1820.	"	"	"	
1821.	"	"	C. Washburn	
1822.	"	"	"	
1823.	"	"	"	
1824.	"	"	"	
1825.	"	"	"	
1826.	D. Merrill		S. Chapin	
1827.	P. Filsbury		"	
1828.	"	D. Chesman	T. J. Conant	
1829.	"	T. B. Ripley	"	
1830.	Board of Northern Baptist Education Society			
1831.	"	"	"	
1832.	"	"	"	
1833.	"	"	"	
1834.	"	"	"	
1835.	R. Babcock	S. F. Smith	J. Fogg	
1836.	T. Curtis	"	B. Libbey	
1837.	R. E. Pattison	C. Newton	"	
1838.	"	S. F. Smith	E. Coburn	
1839.	T. Curtis	S. Adlam	W. R. Prescott	
1840.	A. Drinkwater	"	"	
1841.	"	"	"	
1842.	"	"	"	
1843.	"	"	"	
1844.	D. N. Sheldon	"	"	
1845.	"	"	"	
1846.	"	F. Merriam	"	
1847.	"	S. W. Field	"	
1848.	"	"	"	
1849.	"	E. H. Gray	"	
1850.	C. B. Davis	F. Merriam	"	
1851.	D. N. Sheldon	S. Powers	"	
1852.	"	N. M. Wood	"	
1853.	J. T. Champlin	"	"	
1854.	"	L. Kingman	"	
1855.	S. L. Caldwell	K. Brooks	"	
1856.	"	N. M. Wood	N. M. Wood	
1857.	N. Butler	G. W. Bosworth	G. W. Bosworth	
1858.	H. V. Dexter	"	"	
1859.	"	"	"	
1860.	I. Leland	"	"	
1861.	A. Wilson	"	"	
1862.	"	"	"	
1863.	"	"	"	
1864.	"	"	"	
1865.	"	"	"	
1866.	"	H. A. Hart	M. Lyford	
1867.	"	B. F. Shaw	"	
1868.	B. F. Shaw	H. A. Hart	H. A. Hart	
1869.	A. Wilson	C. M. Emery	M. Lyford	
1870.	"	"	S. K. Smith	
1871.	F. T. Hazlewood	"	"	
1872.	"	"	"	
1873.	"	"	"	
1874.	"	"	"	
1875.	H. E. Robins	H. Crocker	S. P. Merrill	
1876.	"	"	"	
1877.	W. T. Chase	"	"	
1878.	"	"	"	
1879.	J. McWhinnie	W. O. Ayer	"	
1880.	"	"	"	
1881.	A. R. Crane	"	"	
1882.	"	"	W. H. Spencer	
1883.	H. W. Tilden	"	"	
1884.	A. C. Herrick	E. S. Small	"	
1885.	P. Bonney	"	"	

Date.	President.	Secretary.	Treasurer.	Preacher.
1886.	P. Bonney	E. S. Small	W. H. Spencer	G. D. B. Pepper...
1887.	W. S. Roberts	" "	" "	H. J. White...
1888.	C. M. Emery	" "	" "	S. Mathews...
1889.	" "	C. C. Tilley	" "	C. C. Tilley...
1890.	" "	" "	" "
1891.	T. F. White	C. E. Owen	" "	J. H. Barrows...
1892.	" "	" "	" "	B. L. Whitman...
1893.	H. S. Burrage	" "	" "	J. M. Wyman...
1894.	" "	" "	" "
1895.	J. H. Barrows	" "	" "	F. M. Preble...
1896.	" "	" "	" "	I. B. Mower...
1897.	F. M. Preble	" "	" "	C. A. Towne...
1898.	" "	" "	" "	A. E. Kingsley...
1899.	T. J. Ramsdell	" "	" "	W. H. Spencer...
1900.	" "	J. M. Wyman	" "	E. C. Whittemore...
1901.	A. E. Kingsley	C. E. Owen	" "	C. K. Flanders...
1902.	B. Green	" "	" "	A. T. Kingold...
1903.	" "	" "	H. R. Hatch	E. A. Davis...

SUMMARY

Of Convention Preachers, Churches, Ordained Ministers, Baptisms, and Members since 1826.

Date.	Preachers.	Churches.	Ministers.	Baptisms.	Members.
1826	S. Chapin	119	126	520	11,841
1827	J. Butler	119	126	900	12,120
1828	P. Pillsbury	209	128	1,144	13,037
1829	Ezra Going	210	136	339	12,936
1830	T. B. Ripley	215	147	831	13,266
1831	J. Haynes	220	154	1,482	14,275
1832	D. Merrill	223	144	1,241	15,055
1833	James Gilpatrick	226	141	846	15,432
1834	Isaac Merriam	233	159	1,450	16,287
1835	J. Ballard	242	157	—	16,318
1836	P. Bond	242	169	—	16,449
1837	T. Curtis	247	173	659	16,965
1838	D. Nutter	255	184	2,196	18,878
1839	C. Newton	255	183	1,200	19,119
1840	T. B. Robinson	261	181	2,249	20,490
1841	N. Colver	266	191	747	20,882
1842	L. Colby	282	202	—	22,213
1843	Z. Bradford	281	203	2,003	22,071
1844	D. N. Sheldon	295	217	2,464	22,860
1845	C. B. Davis	298	212	313	23,687
1846	J. T. Champlin	300	215	275	22,052
1847	C. Miller	300	213	208	21,337
1848	A. H. Granger	294	209	261	20,312
1849	—	295	203	231	19,957
1850	E. H. Gray	295	200	616	19,850
1851	A. Wilson	291	196	803	19,780
1852	S. L. Caldwell	287	206	600	19,709
1853	J. Ricker	291	196	738	19,862
1854	George Knox	284	215	793	19,837
1855	C. G. Porter	278	196	1,179	19,762
1856	W. H. Shailer	277	199	835	19,329
1857	R. E. Pattison	275	187	643	19,402
1858	Isaac Sawyer	275	185	756	19,480
1859	G. P. Mathews	278	182	2,455	21,435
1860	G. W. Bosworth	278	182	703	21,380
1861	I. J. Burgess	277	182	362	20,420
1862	L. Bradford	276	195	406	20,614
1863	S. W. Avery	278	185	464	20,423
1864	J. M. Follett	—	—	—	20,174
1865	Henry A. Hart	272	166	429	19,677
1866	C. M. Herring	268	172	704	19,870
1867	J. Rounds	267	177	652	19,996
1868	N. J. Wheeler	269	182	441	19,833
1869	A. R. Crane	263	165	473	19,488
1870	F. T. Hazlewood	265	172	585	19,351
1871	H. V. Dexter	267	178	633	19,593
1872	E. M. Haynes	268	172	511	19,511
1873	G. W. Gile	265	177	465	19,245
1874	G. B. Iisley	260	166	774	19,303
1875	H. E. Robins	269	162	643	19,490
1876	R. R. Riddell	261	180	903	19,712
1877	H. C. Estes	261	184	1,273	20,523
1878	C. F. Holbrook	261	178	1,040	20,954
1879	C. G. Harwood	263	181	818	21,165
1880	N. T. Dutton	262	176	562	21,013
1881	W. H. Spencer	257	158	291	20,637
1882	H. W. Tilden	255	168	311	20,247
1883	A. C. Herrick	252	155	447	20,039
1884	A. J. Padelford	250	150	459	19,942
1885	G. E. Tufts	251	149	440	19,744
1886	C. E. Owen	247	144	755	19,871
1887	W. S. Roberts	248	143	429	19,613
1888	G. B. Titus	244	131	541	19,405

Date.	Preachers.	Churches.	Ministers.	Baptisms.	Members.
1889	T. E. Busfield	244	144	712	19,448
1890	H. Tilden	249	151	477	19,271
1891	C. V. Hanson	250	140	534	19,209
1892	C. E. Young	252	145	544	18,732
1893	E. C. Whittemore	245	145	651	18,422
1894	T. S. Samson	244	146	824	18,806
1895	J. A. Ford	245	147	1,254	19,635
1896	W. S. Ayres	251	150	864	20,355
1897	J. H. Parshley	248	153	648	20,392
1898	T. J. Ramsdell	250	151	518	20,330
1899	R. W. Van Kirk	249	155	346	20,051
1900	I. B. Mower	245	151	540	19,829
1901	H. L. Caulkins	245	158	516	20,018
1902	J. K. Wilson	242	154	637	20,160
1903	A. B. Lorimer	246	147	455	20,016

CONTRIBUTIONS RECEIVED

BY AMERICAN BAPTIST HOME MISSION SOCIETY, FROM CHURCHES
AND INDIVIDUALS IN MAINE, FROM 1832 TO 1904.

1832-1842,	\$ 2,510.00	1891-1892,	\$2,040.91
1842-1852,	801.00	1892-1893,	4,405.28
1852-1862,	1,396.00	1893-1894,	2,622.99
1862-1872, ¹		1894-1895,	2,633.89
1872-1882,	24,027.51	1895-1896,	5,022.90
1882-1883,	1,272.31	1896-1897,	3,198.90
1883-1884,	1,692.62	1897-1898,	3,118.72
1884-1885,	2,095.68	1898-1899,	4,812.33
1885-1886,	4,703.89	1899-1900,	2,247.85
1886-1887,	29,517.12	1900-1901,	3,088.03
1887-1888,	215,503.79 ²	1901-1902,	2,766.50
1888-1889,	23,968.33	1902-1903,	5,073.74
1889-1890,	2,086.35	1903-1904,	2,631.67
1890-1891,	2,375.77		

¹ No contributions from Maine are reported by the Society in this decade.

² Bequests of Gov. Coburn included.

BENEVOLENT CONTRIBUTIONS OF HANCOCK ASSOCIATION FROM 1878 TO 1903 INCLUSIVE. (See page 452.)

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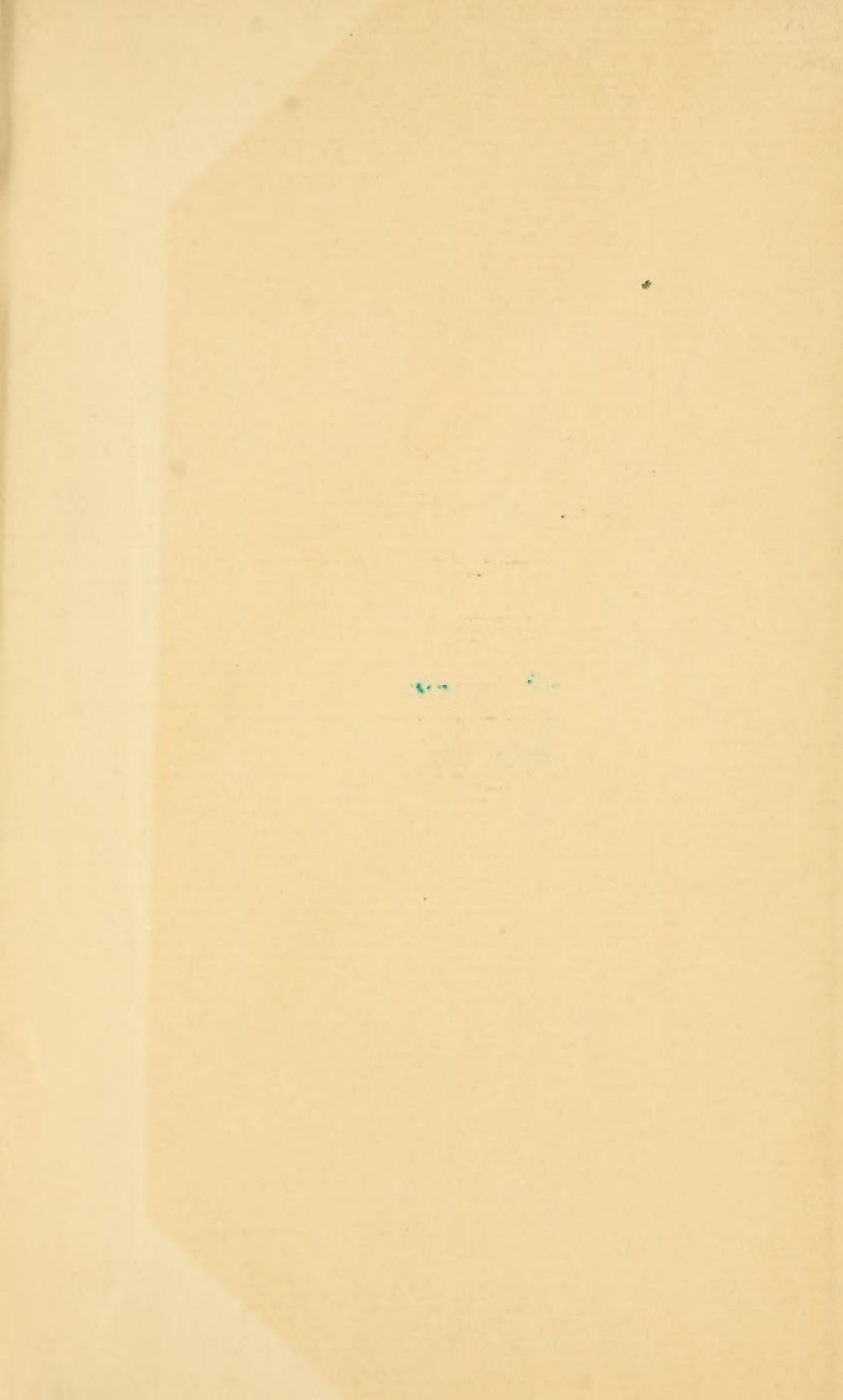
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